

THE CHINESE RECORDER

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EDITORIAL

Forecasts and Challenges for 1933

Vision and Power for 1933.

Requests had been sent out to leaders in various lines of missionary work, asking for anticipations and messages for 1933, but, unfortunately, unexpected and extensive journeyings have prevented some from acquiescing. The messages printed in the following pages are suggestive and encouraging. In our closing issue for 1932 we wrote of encouraging achievements by the Central Government in spite of serious handicaps, of bright features in the growing Christian churches, and of encouraging outlook in educational matters. We regret to see that in the home lands there is a sense of defeatism among several Christian leaders that is perplexing and dismaying their followers. In the face of this we are glad to quote the conviction of an eminent English Church leader. He says, "We wish to show what the Christian conscience commands. We believe that the Christian religion has distinctive principles and distinctive standards, which it should be the aim of the Church to discover and set forth. We are conscious that the world is perplexed and divided. And in the name of our Lord Jesus Christ, whose servants we are, we acknowledge our conviction that 'the Christian faith, rightly interpreted and consistently followed, gives the vision and the power essential for solving the problems of today'."

Crossing the Atlantic let us take the last two sentences of the Message from the National Council of the Protestant Episcopal Church in the U.S.A. to the people of that Church:—"Together we face the stern facts of these times in which we are living, but as

Christians we face them not with fear but with faith, not in despair but in hope. Together we place our dependence upon God and our confidence in the clergy and laity of this Church knowing that the work of the Church is His work Whom we love and Whom we serve and that we who are signed with the Cross have pledged ourselves unreservedly as fellow-laborers with God."

* * *

EVANGELISM

There are two more years of the Five Year Movement still remaining. The mood of defeatism has passed. We have been in training for advance. Dr. Stanley Jones has been amongst us and has gone. He has told us that nowhere in the world is there a greater evangelistic opportunity. What are we going to do?

What is evangelism? Is it preaching, or is it living and working in such a way that others find through us a new experience of God in Christ? Perhaps the time has come for a bigger conception, for making all we are and do evangelistic. Also perhaps the time has come to be rather more skilful in our strategy, to study the different kinds of people we want to win. Evangelism for farmers and for students needs a different approach, a different literature. Old and young, dwellers in the city and in the country, those at school or returned students and graduates—what is the message of God for them in their situation and to meet their needs, and how can the message be communicated?

Some will be for going on in the same old way, whipping the tired horse in the belief that more exhortation and more revival meetings are God's only way. But He has shown to some of us that we need not be limited to the conventions of the nineteenth century. There is often virtue in sheer freshness, in a change to something new, if God be in it. Through Group Fellowship He is changing some of us and may change China.

For in Group Fellowship there is a method of evangelism that seems to suit the modern mood with its demand for something more personal and friendly and real. It is a method that helps individuals to become more Christlike themselves, that can reach out after others or engage in objective projects of service. It makes the star speaker less necessary and gives everyone a chance to contribute something. It lends itself readily to cooperation and team work. It is the nucleus of a Christian communism.

Throughout China there is today a growing number of men and women who, whether in another land or here, in retreats, round tables or groups have tasted a new quality of Christian fellowship. Our suggestion for 1933 would be this. Let us join or create some intimate group in which we will share with each other and our Chinese colleagues so honestly that real changes begin to take place in our own lives and in those of others. This may well include an intellectual sharing of things of the mind. It will need also to grapple with the problems of life around us, personal, social, economic and international. All areas of life are to be surrendered to God.

This may not be a "program." To some it will scarcely seem "evangelism." But great religious movements have started that way, from groups of men who were spiritually alive, who were living their message and who were prepared to act together. When they act it will be to witness, to preach, to share in personal talks with others but with a new reality and power, their words carrying conviction by their life. "Ye shall be my witnesses."

R. D. R.

* * *

CO-OPERATION

There is a larger degree of co-operation among the Christians in China than there has ever been before. In most cases it has become the rule for projects for relief work, evangelistic campaigns, religious education institutes and the like, to be carried out on a co-operative basis.

The coming together in organic relationship of various ecclesiastical groups in China is keeping pace with similar movements in the West. In fact, in many cases, the Christian forces in China are ahead of them.

The International Missionary Council at their meeting in Hernhut calls upon us to "consider afresh the whole subject of cooperation, and, above all, to realize other and higher values of cooperation implicit in the prayer of Our Lord. While recognizing the marked progress in co-operative effort achieved during the past twenty years, the Committee believe that we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously and sacrificially than ever."

The Foreign Missions Inquiry Appraisal Committee comes out with far reaching and drastic recommendations for a larger degree of cooperation in all lines of Christian effort. If their recommendations are to be carried out, we shall have to do away with a good many boards of directors and merge them into one, especially for the higher education institutions, theological schools, agricultural missions and many other lines of mission and church work.

There is a manifest *desire* for co-operation. There is an apparent *necessity* for it. The financial stringency in the West, which is also effecting the East, will no doubt be a large factor in *stimulating* co-operation. The challenge of the antagonistic forces will and ought to *drive* the Christian forces in China into still greater and more comprehensive co-operative efforts.

A. J. F.

* * *

EVANGELISM AMONG WOMEN

There is no one to whom Paul's exhortation to Timothy, "Preach the message, be at it in season and out of season, convince, reprove, exhort people with perfect patience and willingness to teach," is more applicable than to the evangelistic worker among women. Evangelism for women takes all there is of you all the time and yet you get more than you ever give.

The evangelistic worker with women finds them divided, largely, into two classes, the educated woman who has probably been in a mission school and later has heard a great deal of preaching, and the uneducated one who is so busy and has so many problems she hasn't time to listen or think. And unless you can help her with her problems where she is she is not interested and her answer is that it sounds very well but it will not work. With either class, you, the worker are the 'message', neither listen to what you say but are intensely interested in what you are and what you do. According to their view-point religion and life should be one, religion should not concentrate on preparing people to go to the other world but should impart to them the spirit of other worldliness and then should urge them to go into the human world to reconstruct life.

And not sometimes but all the time and with perfect patience and willingness to teach. The young mother with a sick baby takes a new lease on life when you help her get its food adjusted; the mother with the problem child takes hope and courage as you help her see her problem in a new light and with a possible solution. The homes burdened with the inability to give their children an education are so grateful and responsive when you can introduce them to a school where fees are nominal and standard of work high. Many a home has solved its problems of unhappiness and misunderstanding by having the evangelist drop in for evening prayers until the family formed the habit and felt the need of continuing them. One worker found a "radiant soul" by giving a little assistance in an economic stress. This little woman belonged to a "wei" and it was her turn to draw the money but she must first make her monthly payment of two dollars. There had been sickness, no work and more expense. The worker offered to loan her the two dollars. Her answer was, "How could you, only relatives are supposed to do these things."

After Dr. Jones' stay with us last fall none of us can doubt the convincing power of a spirit-filled life, and we feel keenly the need of having more to share. As we look into the New Year we know there are greater opportunities than we have ever had just ahead of us, never have so many women been interested in a new way of life for themselves and their homes. Are we equal to the task? Have we so patterned our lives after His that people believe in us? We must know Him and Him crucified. We must know and understand people, know the psychology of human nature, the psychology of suffering, the psychology of being defeated and yet have a faith that will rebound and be triumphant. If we live holier lives more will want to know Him and follow Him.

N. M. S.

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CHRISTIAN EDUCATION

The work of Christian Education is vital in the Christian life of China to-day. In the years just past, the Christian schools and colleges have trained for the social order of China leaders many of whom are Christian, who are in places of control in government service, in business, in the professions. Take away the leaders of

China who have been trained in Christian schools for a longer or shorter period of years, and the chief points of progress in this land would be blocked. Especially is this true with regard to the Christian Church.

In spite of the recent antagonism against Christian schools, in spite of changes, strikes and propaganda, every Christian school that is registered, and some that did not register are filled to-day with eager students. This year they are at their books. They do not feel the self-confidence that marked their behavior last year. They are learners, anxious to know the truth, anxious to find someone, or some way of thought that will give their lives guidance. They are seeking the truth. Dr. E. Stanley Jones often remarked that the Christian message finds among them an opportunity unparalleled in the history of China and unsurpassed throughout the world.

There is also a call for a more practical education. Too evidently the schools have followed the traditions of East and West and have fitted the students for "white collar" positions alone. There is an over-supply of youth prepared for clerkships and regular desk-positions. China must have men and women who can create, who can make new channels. Seeing this need, both the Laymen's Inquiry Commission and the Educational Mission from the League of Nations advocate a new education, built on the needs of China's social order, vocationalizing the schools so that every child will be able to lead a productive life.

This is the challenge today: to create schools that will give to the students the thought guidance necessary during these chaotic days; to turn the activities of the students into channels that will force them to meet the practical needs of the social order.

I. L. M.

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BIBLE DISTRIBUTION

Circulation of Scriptures for several years showed a remarkable increase. The downward curve during the past two years has been rather sharp. There are many reasons for this. One is undoubtedly found in the closer supervision of distribution and the 20 per cent charge imposed by two of the Bible Societies for books supplied to "Voluntary Colporteurs." This charge has perhaps cut down the margin of profit to the extent of discouraging workers from giving their time to this work. It may have diminished waste and the storing of unsold books. If so, the situation becomes a challenge to the Christian Community to undertake Scripture distribution not for financial profit but for spiritual gain and neighborly Christian service.

The sale of whole Bibles has gone steadily upward. Apparently, more Churches are supplied with Bibles in the pews and more Christian individuals and homes are owners of the Book. There is evidenced a renewed vitality in religious life that must be nurtured

by Bible Study. So many Christians are still without a Bible or a New Testament, so many homes never observe family worship, that a great task, a rousing challenge, here faces us all.

The Bible Societies have recognized the magnitude of their task and its oneness. Together they have faced up to a changed situation and have declared their intention of working together and of fostering National Bible Societies to become partners with them in the world task. Here is a challenge which Chinese Christians are enthusiastically accepting. The process will be slow. Some opposition is appearing from missionaries who covet all financial resources for pastoral support. Yet, surely, the distribution of Scriptures will be recognized as an indispensable function of the self-propagating Church. The challenge will be met—is being met—and Bible Society work will become indigenous, commanding the love and devotion of the Church.

C. L.

* * *

CHRISTIAN LITERATURE

That much of the Chinese literature published by Christian bodies has a "foreign" flavor has long been recognized. How to make it otherwise has been a baffling problem, for at the present stage at least, a large part of the intellectual food-supply of Chinese Christians must be imported. The "foreign" nature of this food cannot wholly be concealed, even though Chinese wrappings be sedulously used. Despite so inevitable a limitation on the process of naturalizing the Christian literature of China, it is gratifying to note that real progress is being made. Two trends have become apparent, particularly within recent months. The first of these is a trend on the part of the missionary with literary gifts to do much less actual translation than before and to give himself more especially to a sympathetic cooperation with Chinese translators, discovering for them literature suitable for translation, elucidating it for them and serving in other ways to make their translations effective. A second trend, on the part of Chinese writers themselves, is in the direction of the formation of writers' groups, in which Chinese Christians with an impulse to do creative writing come together in small groups to exchange ideas and to receive the stimulus which comes from a face to face discussion of common problems and interests. One notable example of such a group is to be found at Yenching University, where discussions have resulted in corporate responsibility for two modest but worthy periodicals, *The Amethyst* and *Truth and Life*. The National Committee of the Young Women's Christian Association has furnished another example in a group of student workers, We hope to speak of their work in our March issue which will be devoted largely to the subject of Christian Literature in China. The National Committee for Christian Religious Education has recently brought out several booklets for use in teaching Children which are a demonstration of the possibilities and value of group work.

D. W. L.

A Missionary's Thoughts after Thirty-eight Years in China

W. L. BEARD.

IT fell to the lot of my class in the Theological School to "break in" several new professors. One of these taught us Practical Theology. For forty years one of his teachings has staid with me. "Young men, one of your strong points is your ignorance and lack of experience. Because of these you will do things during the first years of your ministry that you will not dare try after ten years of experience."

A very successful pastor in a New England city was astonished one afternoon to have some dozen of his parishioners call on him. After a few minutes of embarrassment it came out that, unknown to his father, the five year old son of the pastor had rung the door bell of these dozen men that morning and announced that his father would like to see them that afternoon. The pastor remarked to me, that during the first years of his ministry he religiously preached once a year on the bringing up of children. Experience had led him to discontinue the practice.

God uses the inexperience of us to accomplish many tasks that would never be done by older men. The older man is wise when he realizes this and gives encouragement to the younger men as they talk over their plans and methods, perhaps the very ones he has tried and in which he has failed. He is wise also if he refrains from saying, in case they also fail, "I told you so."

Many phases of the work of the church in China I should have written about thirty or more years ago with much confidence. I cannot write thus confidently now. Last September we crossed the Pacific with members of the Institute of Pacific Relations. At a gathering to which the passengers were invited, the question was asked of one speaker who had spent a quarter of a century in China, what he thought would be the trend of events in China during the next two decades. His reply was in substance,—“If you had asked me that question twenty years ago I should have had definite ideas to answer. But I have no ideas now.”

So I hesitate to write with any great positiveness on the conditions in China relative to the Christian Movement.

Nevertheless one cannot help having convictions. If I were looking for conditions congenial to the pessimist, I would point to the fact that there are so few young men preparing for the ministry; that there are so few sons of pastors who chose their father's calling. Do these facts signify anything as to the attitude of the leaders in the church toward their calling? Has the missionary anything to do with it? What is the reason? The Christian Church in China faces no more serious problem than the recruiting

of its ministry. The lack of Sabbath observance by the rank and file of the church membership is weakening to the church. There are many church members whose parents were Christian workers in the early days, and whose church connections enabled them to get a good education, some of these are now comparatively wealthy, but they have either left the church or they are only distantly interested in it. Many Christian workers have left Christian work and the church for government or other positions. There is a paucity of lay workers in the Christian Movement,—so few who are working for the development of Christianity without pay in money. The progress toward self-support is slow. The church is considered a foreign institution in the last analysis, and workers in the Christian Movement are glad when their salaries are underwritten by some foreign representative or institution. The vital, intelligent, spiritual life of the rank and file of the church membership is low.

The critic could change his point of view and tell of the addresses he had heard in his home land in which the results of Christianity were told in glowing terms, and conditions sketched so as to entice young people to invest their lives in the Christian Movement in China. But after a short experience the testimony of some has not seemed to bear out the rosy accounts heard before leaving home. Missionaries have been accused of being emissaries of their governments and here to further imperialism. Others say openly,—“The work is all given over to the Chinese. Let them take it and care for it. We are no longer interested.” These words were said to me by two loyal supporters of foreign missions, professors in a well known Christian College in the United States. Others lament because missionaries are giving so much of their time to teaching and administrative work. This is true also of Chinese leaders they say. Very few are devoted first to evangelistic work. Pastors and preachers consider their job to be first, to look after those already in the church and a few already interested in Christianity. The vision of the church reaching out to the unsaved, and continually telling the Good News to the people in distant, lonely places no longer grips the church leaders, missionary or Chinese.

These are some of the discouraging factors in the Christian Movement in China that I see today. They are enough to give the impression that I am not blind to the weakness of the Movement.

I would make two comments on these conditions. First, they are normal, not ideal but normal. Second, they are not peculiar nor are they particularly new, in the main. The church in every land and for nearly two thousand years has faced many of these conditions and others in addition, and the church is stronger today than ever, and with all its faults and weaknesses exerts a worldwide influence that increases with the years.

The Christian Movement in China has many reasons for facing the future with courage and hope. First among these is the character and ability of the men and the women who are its leaders. Do not lament that they are so few. Thank God that they are so many and of such caliber.

Second, the character of many of the lay members of the church. I am surprised to go into many places where there has been no resident preacher for some years and find the members are holding true and the church on the increase. In private conversation with one of these lay members a short time ago he remarked,—“I have just finished reading the New Testament in course, and now I am beginning the Old Testament.” He is a farmer about seventy years old. We foreigners will never know the courage of many obscure lay church members who by their patience and steadfastness win the day against obstacles that would keep them from being Christians. We will never know how many by love, self-control and gentle speech gain the consent of non-Christian members of the family to have a Christian wedding or funeral. We hear little these days of persecution, but it is here, and it is one of the strongest proofs of the influence of Christianity in this country that here and there persons quietly and patiently bear up under persecution and witness for Christ. Twenty five years ago much was made of these cases and the missionary's help was invoked to bring the law to protect. He hears of them now only when a pastor relates them as a proof of steadfastness of Christian purpose. The only request is that he pray for the persecuted.

The adverse criticism of non-Christians is one of the signs that Christianity is understood in, and is powerfully influencing, China. It would be enlightening to gather the ideals for church members put forth by those who make no profession and by others who have become disaffected. The honest testimony of some who make no profession of Christianity is also interesting. For instance I have been told several times that a haunted house holds no fear for a Christian. The evil spirits do not trouble Christians.

The influence of the Christian Movement in the realm of opium, footbinding, slave girls, position of woman, idolatry and superstition is too apparent to need enlargement. I do not remember to have seen an idol procession in Foochow for five years. The Christian Movement in China has produced an attitude toward Christianity that recognizes its high ideals, and many take one step away from their past, i.e. disconnect themselves from idolatrous practices and declare they are not superstitious, but they have not yet the courage or the conviction to take the next step and become church members. I am convinced that this class is larger than some of us think, and that it is growing. Some men openly say,—“I believe in Christianity but I cannot join the church. I want my children to become church members.” Only a few months ago a

man on his death bed left orders to have no idolatry in connection with his funeral. He ordered a "modern funeral." No church knew him. But the church had changed his attitude towards idols and superstition.

The forgoing are only examples that might be multiplied almost indefinitely, to show the influence of the Christian Movement in this land.

I would make two comments on an attitude that is often seen toward the growth and influence of the church in China. We are at times too eager for a repetition of Pentecost in China. We want to hurry up God in the making over of this great big land. But God has always taken his time and has waited for the "fullness of time." Pentecost was not the result of one sermon. It was the fruit of hundreds of years of righteous living and sacrifice and strenuous teaching of Godly prophets. Normal growth and development in things most valuable is slow. Scientists tell us that we as a race of men have used anywhere from 15,000 to 250,000 years to reach our present stage of development. Compared with this the Christian Movement here has had a marvelously rapid growth. This is more remarkable when we think that the movement that we know has been here for only a little more than a century,—that many of its forms and usages are foreign to the Chinese,—for instance the regular meeting for worship one day in seven; the pastor a common man over a territorial division of people like himself and asking support from them; a sacred book to be read and interpreted by each individual Christian; and teaching about sin; the appeal to conscience, and the relation of the teaching of Christianity to personal life. I have used the name Christian Movement, but to many this is an array of over a hundred differing cults each with a name that signifies nothing to him, and that stamps it as an imported article.

It takes a long time to develop a diamond or a coal mine. A bamboo grows to full height in thirty days. It requires from twenty five to forty years to grow man. To change the moral and spiritual character of a nation with hundreds of millions of people is a stupendous undertaking, and if we study God's methods with other nations in the past it is slow process,—a process in which quality and stability are of more import than quantity and rapid growth.

A second comment is that most missionaries are idealists. And we are tremendously jealous that the church in China shall be without spot or blemish, and that everyone of its members shall be an active worker. We look for rapid growth. But the ordinary church member the world over is not on fire with zeal for the growth of Christianity. If the pastor in the east or west can rely on one in ten of his church members as an active sympathetic supporter in the church activities,—one upon whom he feels free to call for assistance with certainty of cooperation, that pastor is fortunate. The other members are in the church to be helped rather than as

helpers. Do not accuse me of urging a lowering of ideals. I want to know conditions as they really are. In order to be just I must remember the attainments of the older churches in the west where the members have a background of many generations of Christianity. I should expect more of men and women with such a background than of men and women here in China whose Christian background runs back a few tens of years or at the most in the case of a comparatively few, two or three generations. I was asked a few years ago by a successful pastor in Foochow why it was that Christians in western lands are willing to give money and sons and daughters to take the principles of Jesus to people whom they had never seen and in all probability never would see, while it was very difficult to get church members in China to give for the support of the church in their own village or city ward. My reply was that such a standard is a development and it takes generations to realize it. The west has this background with God in it. The east has just begun to form the background with God in it. Now and then an individual will catch the Christian vision and he will lead others up. But time is a most important factor in attaining a standard of worldwide interest and zeal for extending the Gospel.

What is the place of the missionary in the Christian Movement in China? I am convinced that he was never more needed than now. Time was when the candidate for foreign service in the west who was willing to leave home for a foreign land, who would subscribe to the proper creed, who had the recommendation of his pastor and teacher, and who passed the required physical examination, was accepted and sent. Those men and women made good. The Christian Movement in China today made up of the Christian church with 400,000 or more baptized members, with its educational institutions of all grades, its hospitals, its philanthropic institutions for the deaf, dumb, blind and orphans, its vocational institutions, where young people are taught to use their hands and earn a living, with its help in national and sectional calamities, resulting from flood and drought and epidemics, with its avenues of influence for Truth and Righteousness and Friendliness and Goodwill pushing into every phase of Chinese life,—these are the proof that the men and women from the west made good investment of their lives when they invested them for the betterment of China. Let us pray that the mistakes which we are now making today will be no more disastrous than those made by our forebears. To my mind one of the strongest proofs of the truth of Christianity is its power to grow and spread in spite of the deficiencies and faults of its promoters.

But the qualifications are not those of forty or more years ago. The job is a very different one. Different, be it remembered, because of the success of the enterprise. I have wished that another word could be found for missionary,—such as Ambassador of Peace, Friendship or Goodwill. The concept of Manager, General, Leader, Administrator thrusts itself into so many minds as soon as the

word missionary is pronounced. The best work that Jesus could think of for his disciples was the work of being friends. The work of the missionary today as I conceive it is to promote the growth of a "World Society of Friendly People," in the words of Dean Bosworth. We must enlarge and elevate our concept of missionary. We are no longer mere managers or generals. We no longer give commands. We are friends, helpers in all sorts of tasks in the effort to solve with others all sorts of problems that have to do with men and God and with men and men. We no longer give the final word because of our position or our prerogative. We can muster only such authority as our own personality and character give to us. We work out the final word with our colleagues, Chinese and foreign, each guided by God's Holy Spirit. Each puts into the pool his own best thought and out of the pool comes the solution, which is no one person's, but all the good in each person's best combined. This demands patience of the highest order. It demands the power to give full value to another's plan or suggestion, even when it opposes your own. It requires the power to differ radically and yet love and work in harmony. We must revalue the virtue Patience. We sometimes make our Love cover a multitude of sins. We must learn patience if we are to be successful modern missionaries.

We must learn self-control which is akin to patience. The missionary in China in 1932 must have a very deep and appreciative and helpful sympathy with the Chinese Christian leaders. The places of responsibility which have been given them in the Christian Movement during the past five years are more difficult than we can appreciate.

These positions were created and held until recently by foreigners. Those foreigners and the church at home which they represent are still important factors in the churches here. And they will continue as factors for a generation at least. They enter every problem and intensify it. This is right and best. But in this situation the modern missionary must learn to Be more and Do less than his predecessor. His life counts for more. In a sense he has left the physical realm in this work and he has entered the spiritual realm. His Spirit is the important factor in his contribution to China's Christian life. Perhaps the best way to express it is to say that he more than ever must be a Jesus-man. He must have the spirit of Jesus, learn the Jesus-way of dealing with Peter's hasty temper, with Thomas' doubt, with Judas' covetousness, and insincerity, with the hypocrisy of the men who wanted to stone the sinner. We must learn his unwavering faith in Truth to overcome the world. We must see the "incentives that come into life through Jesus Christ our Lord," and we must realize "the insistence and steadfastness of their spiritual appeal to the consciences of men."

The Meeting of the I.M.C. at Herrnhut, the Birthplace of Moravian Missions*

E. C. LOBENSTINE

THE International Missionary Council is the outgrowth of many years of study, careful planning, and experience in cooperative missionary effort. It roots back into interdenominational movements of the closing decades of the last century. Its formal beginning was at the World Missionary Conference, Edinburgh, 1910. Its present constitution was adopted at the memorable meeting on the Mount of Olives during the Easter season of 1928.

By this constitution the Council was composed of twenty-three different conferences of missionary societies of Europe and America, and national Christian councils of other lands. Its meetings are of two kinds, namely, general Council meetings and special meetings for the consideration of particular subjects. Owing to the size of the general meetings it is provided that they are to be called only after the proposal to hold them has been approved by two thirds of the national bodies constituting the Council.

The active work of the Council is, therefore, entrusted to the *Committee of the Council*, a body of approximately forty members, elected by the constituent national organizations.

The Herrnhut meeting was the second meeting of the Committee, the first being held in Williamstown, Mass. in July 1929. It is proposed hereafter to call the Committee together only every three years, leaving an Ad Interim Committee to function with a staff between meetings.

Dr. Mott, as Chairman, gives the major part of his time to the Council's work. There are now three secretaries, Dr. J. H. Oldham, Rev. William Paton, both resident in London, and Dr. A. L. Warnshuis resident in New York. In addition there are three departmental secretaries; Mr. J. Merle Davis, Director, and Dr. Otto Iserland, Associate Director of the Department of Social and Industrial Research and Counsel, at Geneva, and Dr. Conrad Hoffman, Director of the Committee on the Christian Approach to the Jews.

The function of the Council is to stimulate thinking and investigation, on questions related to the expansion of Christianity in the world; to help coordinate the activities of the national missionary organizations and Christian councils; to unite the Christian forces in the world in support of freedom of conscience and religion and of missionary liberty; and in seeking justice in international and interracial relations.

*Address delivered to the Shanghai Missionary Association Oct. 4th.

The Bishop of Salisbury referred to it at this meeting, as a "stop-gap organization," but a very necessary one, pending the attainment of organic unity by the much divided Christian Church. It is the only body of its kind that takes into its purview the whole Christian world; the only body, outside the Roman Catholic Church, that seeks to think and plan comprehensively for the spreading of the Gospel, and whose thinking transcends denominational and national lines.

The Committee met on the invitation of the German Missions-Ausschuss in the quiet little town of Herrnhut in Saxony, southwest of Dresden. Here the young Count Zinzendorf two centuries ago, had offered a refuge on his estates to persecuted Christians from Moravia and Bohemia where they were the last remnant of the ancient Unity of Bohemian Brethren. It was from Herrnhut that in 1732 went forth the first missionaries of the Moravians, a religious sect, which though never large, has, during the past two hundred years, sent out in unbroken succession more than 3,000 "brethren and sisters," one out of every sixty of their membership, to every continent of the globe.

One could not but be impressed by the halo of missionary atmosphere in the simple church hall, and in the quiet streets of the town, almost every house of which has sent forth its own quota of missionaries. It was in Herrnhut that John Wesley met Count Zinzendorf and it was from there that he returned to combat the vice and spiritual torpor of his native land. Again and again, early in the morning during the meetings of the committee, Holy Communion was celebrated in the very room where Wesley went down on his knees in prayer; and in which were held the farewell services with those who were starting forth on what often proved to be extremely hazardous missionary voyages. In this same room on great occasions were held the Sunday evening "love feasts," at which during a service of song, bread and tea were served to the entire congregation seated in rough benches which served as pews. The Committee was privileged to participate in one of these "love feasts" on the first Sunday evening in the Church; an occasion that will stand out in the lives of all the visitors as a most unique and satisfying experience, as we brake bread together and drank tea, during the singing by choir and congregation of selections from the Moravian hymn book.

The Committee met at a time of deep world unrest and of political and economic upheaval and tension. Economically, by general consent, the world is passing through the most serious crisis in its history. The delicate machinery for international trade had broken down. Unemployment and misery were spreading. Millions of able-bodied people in many lands eager to work, were idle; poor in the midst of plenty, and with little prospect of finding employment again for an indefinite period. In Germany the terrible strain of the war and of the post war period has almost reached the breaking point. The German members of the committee said that no one could foretell what might happen any day.

It is difficult for one who has not recently visited Europe or America to realize the extent to which people are bewildered by what is taking place, and their loss of faith in their own ability and that of others to find a solution of their present difficulties. All sorts of efforts are being made to improve the situation. Many of these only tend to aggravate it; others are, at the best, only palliatives. Grave uncertainty still prevails in regard to the future. "If," writes Sir Arthur Salter in "Recovery," his brilliant summary of the present crisis—"if we are to avoid a period of misery and disruption that may threaten the fabric of our civilization, we need a renewed effort of searching analysis and constructive reform in our western world, comparable in boldness and in determination to that which is now witnessed in Russia, however different be the goal and the method."

During the meeting of the I.M.C. the statesmen of the world were gathered not far away in two important conferences; the one at Lausanne for the consideration of war indemnities and war debts; the other at Geneva, where the nations were being brought face to face with the issue of whether or not they were prepared to decrease their armaments. The outcome of the Lausanne conference, at that time still uncertain, was one of the few really constructive agreements of the year.

The Honorable Newton Rowell, one of the two Canadian members of the Committee, who represented his country at the first Assembly of the League of Nations and has made an intimate study of international, and especially of Far Eastern affairs, after referring to the work of the League of Nations, the Permanent Court of International Justice, the Kellogg-Briand Peace Pact and the sanctions surrounding it said: "all these tend to improve the situation; but if we have only these, I see no hope for a solution. Unless we can so present the way of Christ in word and in life that men shall choose to follow Him, Communism will rule...."

The Committee was made acutely aware of the extreme seriousness of the present state of the world not merely, nor primarily, because the financial depression was causing deep concern to most, if not all, of the Mission Boards; but more especially because of what is happening in the sphere of the religious life. In a brief but valuable memorandum on "The Christian Message in the Modern World," circulated in advance of the meeting, Dr. Oldham called attention to the fact that

"While it is true that the past century and a half have witnessed a remarkable expansion of missionaries throughout the world, other forces have during that period and especially in the latter half of it, been expanding with far greater rapidity, and with more revolutionary effects, on the ideas and the conditions of life, of the peoples of the non-Christian world. These are the forces of Western civilization, and more particularly its main driving forces of modern science, technology, and large scale economic organization.

"Certain ideas characteristic of Western civilization," he goes on to say, "such as the idea of Progress, spelled with a capital P; of Democracy, of Education, Nationalism—have begun to work as a ferment and explosive force in the minds of non-European peoples. These, introduced into the virgin continents of Asia and Africa, may prove an even more heady stimulant and more explosive and destructive force than they have done in Europe; moreover, at the very time while they are riveting their influence on the whole world, the very foundations of that civilization are being called in question, and there is a widespread and deepening distrust of the underlying assumptions on which it has been reared."

"No one can attempt," he again says, "to gain even a superficial knowledge of the most significant publications in Europe and America in recent years, without being impressed with the increasing expression by serious thinkers, of the sense that we have reached a turning point in human thought and destiny; that the foundations of a whole epoch of history are beginning to crumble; that assumptions that were so universally held, that men were unconscious of their existence, need fresh examination; and that there may be coming to birth some new form of human consciousness."

"Under the influences we have been considering there is proceeding throughout the world a decay of religious belief. There is danger of the church failing to realize the full gravity of the situation, because of the fact that in professedly Christian countries a minority of the population—larger or smaller in different countries but in nearly all cases a minority—still remains attached to the Christian tradition."

"Our missionary task is so to bring Christianity to men's attention that they will recognize God's voice speaking to them through Him and be compelled thereby to a real decision. Yet large numbers of men do not feel that Christianity challenges them in this way. It can so challenge them only if it is felt to be relevant to the situation in which they find themselves, and to the world of their experience."

"In this situation as it affects the whole modern unified world, the work of Christian missions is inextricably involved. The task is greater, more difficult, and more complex than we had supposed. We must penetrate to deeper levels. In order that we may be equal to the task, something big and revolutionary is needed. There must be a leap forward, comparable to the birth of the modern missionary movement nearly a century and a half ago."

"Essentially this must be a quickening of new life, expressing itself in a more adventurous faith and more complete obedience....."

"While our missionary message must always be directed to the common people, no view of the missionary task can be complete or satisfactory which does not include a vindication of the Christian understanding of God, of man, and of the world against every competing view. As St. Paul desired as much as in him was, to preach the Gospel in Rome, so we must seek to direct our attack, against the central citadels of the world's unbelief."

The opening day of the meeting was spent in reports from different countries and in "sharing concerns." In addition to reports of a general nature such as the above, and of the financial difficulties of many of the boards, there were others more limited at the moment in the areas affected, such as the recovery by German Societies of mission fields lost to them during the war and closed to them today not by law, but in fact; cases in which property then seized has not yet been returned; the growing tide of anti-Semitism, which is

taking violent form in some countries of Europe, difficulties of the Korean church in Manchuria; the indifference to religion in Latin America, and the divided condition of the Church in those lands; the difficulty and often the impossibility of Protestant missions entering territory in the Belgian Congo in view of opposition of the Roman Catholic priests; the harm done to the cause of missions by the character of many of the cinema films sent overseas; rum running in the Bahamas; industrial problems in the mines in Africa, etc.—a large variety of real problems, directly and profoundly affecting the preaching of the Christian Gospel.

The question to the consideration of which both in the committee itself and in sub-committee most time and thought was given was that of the central emphasis in missionary work. Certain decisions reached in 1929 at the Williamstown meeting led the "Northern Missionary Council"—the Conference of Missionary Societies in the Scandinavian Countries—to address two communications to the I.M.C. in which the council expressed its anxiety at the growing tendency of the I.M.C. "of making programs for the solution of rural, social and industrial problems in the various mission fields." They did not object to the discussion of these important problems but they feared lest "if this is done beyond a certain measure, there is real danger of diverting the missionary zeal from its central objective, to such social problems as will naturally present themselves when Christianity has had a longer period of development in a country; but which, in no wise need to be put forward at the time of laying the foundations of a Christian Church in a nation." They, therefore, looked with some misgivings at the establishment by the I.M.C. of the Department of Social and Industrial Research and Counsel at Geneva, especially at the giving of advice, which is implied by including the word Counsel in the name of the Department. At the same time they were not opposed to the Department's work of research. They feared, however, that the broadening of the Council's interest and work might result in less concentration upon the central aim.

While there was no reference in these letters to the situation in China, a visit of Mr. Paton to the Scandinavian Countries in the early part of the year discovered that Missionary Societies in the Northern Missionary Council were similarly concerned in regard to the work of the N.C.C. in China, and also by the non-participation of the Lutheran Church of China and the C.I.M. in the Council's work.

By way of answering the Communication from the Northern Missionary Council, which was uppermost in many minds, and of dealing with the issue raised in Dr. Oldham's paper, a sub-committee on the Christian Message was appointed and worked throughout the sessions. The intimate discussions which took place in an attempt to reach common ground were exceedingly valuable. It was clear that the Committee was not called upon to attempt to revise the

statement on the message made at the Jerusalem meeting or to make a new one to take its place. Instead three brief pronouncements were made on "the Central Emphasis in Missions," "Christianity and the Forces of the Modern World"; and "The Task of Evangelism."

These statements were printed in full in the October N.C.C. Bulletin. A brief quotation, must suffice here. In connection with the Central Emphasis of Missions it is said "If we have anything to bring in the name of God to a world in need, it is certainly not our own piety, our own way of life, our own modes of thought, or our own human help. What the Church has to give in its world mission is the good news of a Divine act in history of the Word made flesh. Apart from this there is no Christian mission.

"In face of the powerful anti-Christian forces operating in the world today we reaffirm our faith that the revelation of God in Christ is the only way of deliverance for mankind, and that it alone can provide the foundation for an order of society that will be according to the will of God.

"We need continually to ask ourselves whether everything contained in the present missionary activity serves the one dominant purpose of making clear the Message of Jesus Christ in all its fulness.

"We have no other task; for while there is much that is useful and good, 'one thing is needful.' Yet, while the task is one, the forms in which it has to be fulfilled are many. A living faith must show its effects and fruits in every department of human life. We must not shrink from an uncompromising protest against all that is unchristian in modern thought and life."

Under The Task of Evangelism the world's desperate need of regeneration is emphasized in the following terms:

"Christianity calls men to a complete conversion of the mind, and a radically new life. Our evangelistic task is so to present Christ to men that they will be confronted with the necessity of a real decision. We desire to call the Churches and missions to immediate co-operation in a more earnest evangelistic endeavour.

"Our aim is the personal conversion of men to a new life in Christ, to complete surrender to God, and to new relations of love with their fellow-men. From a true conversion of heart and mind there must follow a new discernment of ways of living that are in accordance with the mind of Christ, and a new determination to wage war on the evils of society and to redress the wrongs of the world.

"We recommend that the National Christian Councils be invited to undertake, and to encourage the Churches and missions in their areas to undertake, a fresh study of the methods of evangelism best suited for reaching different classes of people; and that the officers of the International Missionary Council include among their major tasks the assisting and co-ordinating of such studies."

By way of approach to the broader question of Christianity and the Forces of the Modern World the officers of the Council were enjoined to continue to take such steps as are practicable "to enlist the help of the best Christian minds, in the world mission of Christianity, with a view to a more direct, and effective, attack on non-Christian principles of thought and action in the modern world, and to encourage the formation of groups in different countries, for the study of the Christian message in relation to non-Christian forces."

Dr. Oldham will continue to make this his main responsibility during the next three years. A beginning has already been made in Great Britain, on the continent of Europe, and in America. He has been much impressed by Dr. Brunner's latest book (in German only) on the Christian Ethic, which he regards as one of the outstanding contributions on this subject made in recent years. He is proposing in the next three issues of the *International Review of Missions* to give a digest of its more important conclusions.

The reports of Mr. Merle Davis and Dr. Iserland in regard to the work of the Geneva office, started in 1930, disarmed all criticism and revealed convincingly to the representatives of the Northern Missionary Council as well as to others that research into the social and industrial conditions, created by Western capital and organization among the African and other primitive peoples, on which the Geneva Department is at the time engaged, is itself a direct handmaid of evangelism. The Department is concentrating its investigations at present upon the situation created in the copper mines of the Belgian Congo and Northern Rhodesia by their intensive industrialization of the African. The Department's goal is described as being "to work out in concrete terms how the mining organizations, the governments, and the missionary organizations, can cooperate and integrate their forces, in order to create a new Christian African community, in place of the present disastrous corrosion of the old tribal society, which leaves the individual African an isolated atom."

Arrangements have been completed for a deputation consisting of an English economist, a Canadian sociologist, a Dutch student of native African affairs and two British missionaries to make a more intensive study of how this difficult situation can be dealt with in the most constructively Christian way.

In addition to initiating this investigation, the Department has been making a study of the opium and narcotic drug traffic and expects to continue to do so. In this, Dr. Iserland is looking to us in China for help in supplying accurate information regarding conditions here.

Consideration of the Department's work led the committee to place on record its gratitude for its formation as an integral part of the I.M.C., and to inform the Council's constituency that the purpose of its establishment is in order "that the results of its work should contribute to the progress of the Gospel and remove obstacles to the work of evangelization." Among the duties assigned to it are: "to provide information for the use of missions and churches in regard to facts and developments in the social and economic spheres which affect vitally the proclamation of the Gospel; to secure by scientific research and investigation details not otherwise available, which will help missions and churches to adjust their work to changing conditions; to draw the attention of missions and churches to

those evils in regard to which the Christian conscience should be sharpened and public opinion aroused, and to suggest opportunities for action."

It is hoped that it may prove possible in the near future for the Department to make a thorough and effective study of the cinema in its relation to the work of Christian missions. Serious developments in the restriction of religious liberty reported from Turkey, Persia, Eritrea, the Congo, and Russia reveal that the struggle for religious liberty has only partially been won. The work of the Council's officers and proposed further activity in relationship with Governments in face of some of these situations was approved. The refusal by the Soviet authorities to allow any religious worker, even to pass through Russia, is one among many examples of the obstacles placed by some governments in the path of Christian missions. Common counsel again revealed here that different nations and missionary agencies in widely separated areas are suffering restrictions that are largely common in character and can best be met only by concerted action.

The valuable paper on Religious Liberty by Professor Ernest Hocking which appeared in the I.R.N. October 1931, with certain criticisms of the positions therein taken, and a report of the activities of the group in America interested in securing a comprehensive study of this vitally important question were circulated among the members of the Committee. It has as yet, not proved possible to finance this study. The need therefor, however, was again stressed. In the meantime the various N.C.C.'s were encouraged to continue their studies of this subject, and the officers of the I.M.C. urged to give especial attention to lands in which extreme limitations of religious freedom exist.

In answer to the question what should be the attitude of individual Christians and churches toward government restrictions of their work, it was said, among other things: "In the presence of restraints and limitations upon the free witnessing of Christians and Christian missionaries to the Gospel of Jesus Christ, which are increasingly evident in certain lands and which emanate from sectarian hostility, rival religious systems, new theories of the State, or the rising tide of nationalism, it is the opinion of the Committee that when such prohibitions to Christian witnessing become fundamental and sweeping, in the judgment of the Church concerned, these prohibitions do not relieve the individual Christians, and the Christian Church, of their duty to continue their witness with love and patience, and yet also with endurance, if need be, unto suffering."

The Secretary, Dr. Conrad Hoffman, reported the organization of the I.M.C.'s Committee on "The Christian Approach to the Jews." This is constituted with three main sections, one each for Continental Europe, Great Britain and America. It is concerned on the one hand in breaking down racial prejudice which is manifesting itself

in various forms in different lands; and on the other, in the cultivation of a truly Christian attitude toward the Jews. It is finding in the present Jewish situation throughout the world a distinct call to interpret Jesus Christ to the Jews in terms of sympathy and kindness; and it reports that the Jews are today furnishing more lives of Christ than are Christians. Dr. Hoffman will divide his time between Europe and America.

A paper by Mr. Kenneth MacLennan on the Financial Situation of the British Missionary Societies called attention to the sacrificial and courageous way in which it is being met by the supporters of missions in Great Britain and by workers in the field. Similar reports came from Continental Countries and from the United States and Canada. Missionary giving in Europe during the past year has held up better than in America, Mr. MacLennan's figures showing that contributions in Great Britain taken as a whole were down only three per cent on the previous year, and less than two per cent covering a period of five years. (The figures are for 1927, £2,349,000 and for 1931, £2,220,000) In America most of the Societies are facing serious cuts involving the retirement of many missionaries. In Germany, notwithstanding that contributions have held up remarkably well, expenditures are between one and two million Reich-marks more than income, and cuts have necessitated—lowering the standard of living. Their total expenditure for overseas work is now R. M. 20,000,000. The Scandinavian countries appear to have suffered least from the depression.

The representatives of the Conference of Missionary Societies of Great Britain and Ireland reported steps taken by that Conference "to collect, through Edinburgh House, from the societies full information as to their policies for retrenchment, already adopted and contemplated; and, after collecting these, to secure a conference on the subject, in order that future action may proceed in mutual consultation and an understanding of the principles on which each society is acting."

They further reported the hope of the Conference "that as a result of the Herrnhut meeting similar action may be taken in other sending countries, so that each society may know the policies of all other societies working in the same area."

The Committee of the I.M.C. recognized that "in any such consultation the younger churches in the fields should collaborate in the projects concerned, and instructed the officers of the Council to regard as one of the principal tasks claiming their attention during the next three years that of furthering, in collaboration with the N.C.C. constructive measures of cooperation on the part of boards, missions, and churches occupying common fields and vitally concerned in common undertakings. It is understood that such activity on the part of the officers will be advisory, and that the policies or decisions finally adopted, must be those of the societies and churches concerned."

The above proposals, originating as they did in the Conference of Missionary Societies of Great Britain and Ireland, is evidence that their members believe that we stand at the beginning of a new era in missions, one of the distinctive characteristics of which, must be a far closer drawing together of those engaged in mission work. Herrnhut abounded in statements of conviction from every quarter, that this is essential.

These came equally from the representatives of the Missionary societies and of the N.C.C. The growing seriousness of our denominational divisions and administrative separateness, as well as the necessity for prompt and courageous action was cumulative. The responsibility of the Missionary Societies and of the home Churches in propagating denominational divisions was forcefully commented upon even by representatives of the board themselves. There was a growing uneasiness lest, if we do not pay the price of getting together in such ways as are possible, without waiting for organic union of the whole Church, we shall fail to make plain our central message.

"Faced on all sides with immense areas of human need as well as of ever-widening opportunity and of remarkable spiritual movements in some of the younger Churches, and at the same time burdened by the knowledge of a world-wide financial stringency," the Committee was "led to consider afresh the whole subject of cooperation, and, above all, to realize other and higher values of cooperation implicit in the prayer of our Lord. While recognizing the marked progress in cooperative effort achieved during the past twenty years, the Committee believe that we stand on the threshold of a new period in cooperation—a period in which the requirements, principles and spirit of missionary cooperation shall be considered more thoroughly, seriously, and sacrificially than ever before."

The I.M.C. does not concern itself with questions of Faith and Order. They lie outside its province. Dr. Cash, Secretary of the C.M.S., however, expressed the conviction that Lausanne (the seat of the Conference on Faith and Order) would never reach its goal without the I.M.C., and vice versa; and that, therefore, it was desirable in this new era that is opening up, that these two streams should somehow be brought together. Accordingly, "the Committee, profoundly convinced that the fulfilment of the universal missionary task can only be achieved through the life and witness of a united Church, and oppressed by the difficulties in the way of the reunion, instructed the officers to approach the Continuation Committee of the World Conference of Faith and Order with a view to the establishment of contacts between the two bodies."

Dr. Mott, referring to the above actions, in an open letter to the Council's constituency writes: "It was recognized by us all, that the failure to enter upon what he characterized as the third stage of missionary cooperation, will be attended with alarming

results;.....the world mission will fail to meet its present unexampled opportunities, and will fall short of coming to successful grapple with sinister, aggressive, ably led, and united anti-religious movements, which are rapidly gathering momentum.... If, in some measure the implications of the high-priestly prayer of our Lord are to be realized,.... it means, that those to whom these words may come, together with his true followers everywhere, must be prepared to pay a great price; and every advance stage in the pathway of achieving any Christian unity worthy of the name, will necessitate great acts of trust—trust in our unerring guiding principles, trust in one another, and trust in the One who wills our unity.”

In addition to the above, which were the main general matters considered, there were more specific recommendations in connection with situations in different areas. Note was also made of the educational deputations to India and Japan, the visit of the three Church historians to the Far East, and the work resulting from the visits of Drs. Corley and Butterfield.

Lively interest was also expressed in the Indian “Mission of Fellowship” which is expecting to visit Great Britain this autumn, on the invitation of the two Archbishops and the official heads of all the denominations. These Indian Christian leaders will not, for the most part, address great meetings; but in a series of selected areas will share with groups of youth, of laymen and women, with clergy and ministers, India’s experience of Christ.

The Committee expressed its thanks to Dr. Kenneth Latourette of Yale University for the investigation he had been making on its behalf of studies in the field of missionary work and for his paper summarizing and interpreting the list of subjects of recent studies. A small research group was appointed with Dr. Latourette, as Chairman, to continue to gather information concerning significant studies that are related to the missionary movement, and to report each year through the New York office of the Council.

An increase of 500 subscribers to the International Missionary Review is necessary to remove the review from requiring a subsidy from the Council. It is proposed to include short abstracts of articles in current missionary periodicals, especially translations of those appearing in French, German or the Scandinavian languages. This should increase its value for missionaries in China if we would know what our fellow missionaries, whose mother tongue is other than English, are thinking. The list of subscribers to the review in China is very small. It would be a great encouragement to the editors of the Review and to the officers of the Council, if their number could be materially increased.

The Council’s finances were shown to be in a healthy condition. Its general budget for 1933 calls for G.\$36,273.00. This is raised by contributions from the Council’s constituent members, namely the

Conferences of Missionary Societies and the N.C.C.'s. The other main items of expenditure are for the Committee on the Christian approach to the Jews G\$9,800.00, and for the Department of Social and Industrial Research and Counsel, G\$13,437.00. These two amounts are specially raised and are not a charge on the member organizations.

Participation at a meeting of this kind, attended by men and women from all parts of the world, actively engaged in the extension of the Kingdom of God among men, and chosen because of their intimate knowledge of conditions in their respective countries and their leadership in Christian work, is always a privilege. That was doubly true at a critical time like the present; for both the time and place of the meeting emphasized how vitally important it is to the solution of many of the gravest problems of the world's life, that the leaders of the Christian thought and activity be led to see what is required of them and be bold enough to dare to do what they believe to be their duty.

It was encouraging to find that the financial depression is helping the missionary societies to realize the desirability, even the necessity, of closer consultation in planning not only for retrenchments, but also in looking forward to similar planning for advance when the opportunity therefor comes.

It was well worth while taking time to clear up misunderstandings, and to be convinced by intimate fellowship one with another, that the leadership of the various Christian organizations represented are loyal to the same Divine Master and recognize that any contribution they have to make to the world as Christians, is due to Christ and Christ alone and "not to their own piety, their own way of life or modes of thought."

It was a joy to meet again old friends "in the Lord" and to make new ones; to learn at first hand of the most vital concerns that one's Christian brethren are facing in many lands; and to gain fresh insight into the insidious and often nefarious influences developing quite normally under the work of the present political and economic world societies.

It was cheering to have this concrete evidence of a growing Christian international fellowship, loosely bound together, it is true, as yet; but beginning to recognize with increasing clearness that God is calling followers throughout the world unmistakably to a far closer and more costly cooperation; since without it, there is no hope of the Church proving adequate to meet the world's needs of its help.

It was inspiring to find men and women bearing heavy responsibilities for the support of many hundreds of lives dependent on them, saying, that there is only one way in which the missionary enterprise can move, and that is forward.

And yet — and yet — one cannot help feeling that the committee was so much absorbed with its internal problems and family affairs that, even at a critical time like the present, it could meet and fail to send forth any word that would send a thrill through the Church. It seemed at times as if its members were living in a little world of their own, as the brethren and sisters of Herrnhut were living their quiet life in the midst of a Germany in ferment. It is only fair to say that in this the Committee reflected pretty accurately the moderately progressive elements in the organizations they represented, and, while forward-looking, were held back by home constituencies, each with its own loyalties and traditions and vested interests, so that they were hesitant and unable to utter the word of comfort and encouragement that the masses of their fellow Christians need to hear.

No ringing challenge went forth from Herrnhut to the Christian youth of the world, couched in language they understand and making clear the profound interest of the Christian Church in the most vital problems of the world's life, and its undimmed confidence that Jesus, and He only, is able to lead humanity through this period of stress and strain into a fuller and more abundant life.

If upon a study of what was done at Herrnhut any of us are inclined to feel thus about the pronouncements of the Committee of the I.M.C., let us not unduly blame its members. Let us rather examine ourselves and see if the positions taken at Herrnhut are not still considerably in advance of our own past, present, or even prospective action, and by endeavouring to catch up with their policies, let us clear the way for that "big and revolutionary thing — the new leap forward, comparable to the birth of the modern missionary movement nearly a century and a half ago." And let us pray that our own eyes may be open to discern afresh whither God is seeking to lead us in this great day in which it is our privilege to live and work.

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The Training of Rural Ministers

FRANK WILSON PRICE

EIGHTY-eight per cent of China's population live in towns with a population of 10,000 or less. At least seventy-five per cent live in market towns, villages and hamlets. Only six out of a hundred people reside in cities of over 50,000 population.¹ China is pre-eminently a rural nation.

And yet twenty-four per cent of Protestant Christians live in these larger cities. The proportion of Christian workers is still higher. According to the 1922 Survey Volume (and the situation

1. Statistics from *The Christian Occupation of China*, 1922,

has probably not changed much since then) thirty-four per cent of Chinese workers and sixty-six per cent of the foreign missionary force reside in the large centers.²

To say that thirty-four per cent of Chinese Christian leaders and sixty-six per cent of Protestant missionaries are trying to evangelize only six per cent of the total population of China is of course not correct. Christian evangelism and service reach out from the cities into the surrounding towns and rural communities. Missionaries and Chinese workers have planted and nurtured country as well as city churches. At least 10,000 out of the 15,000 organized congregations and evangelistic centers counted in 1922 could be classed as rural and it would be safe to say that considerably over half of China's Protestant Christians are rural folk.

However, the inevitable result of this evangelism extending from the city out into the country has been rural churches copied more or less from the city model. City programs and methods have been projected into rural communities. In how many "fields" has there been long and careful study and experimentation in one rural community and church to discover what would be the best method of presenting the message, the best method of training members and inquirers, the best way to plant a new church and to organize a Christian group for self-support for community service, the most effective approach to farmers' interests and needs in this field, and the type of church which might become a real transforming force in community life? Instead of multiplying such churches planned to meet distinctive rural needs and conditions we have multiplied an urban type of church in both city and country. An urban-minded evangelism has spread through rural China without affecting very deeply the pattern or ideals of rural living and rural Christians have felt their responsibility largely in terms of church worship and to a much less degree in ways related to their sacred vocation and the rich possibilities in their group life.

Not only have the cities had a major influence in determining the program of the rural church but rural leaders have been trained mostly in cities. Theological seminaries and Bible schools have generally been located in the large centers. The advantages of central location and of laboratory practice in a varied group of churches and institutions have been obvious but over against these must be set the loss of close contact with peasant life and the inevitable conformity to more comfortable and attractive conditions of city life. It is not strange that many men, even those reared in villages, have been reluctant to make the sacrifices which service in the country involves. But what of the men and women without a regular theological training who have been trained on the ground and the great numbers of rural Christians and possible voluntary workers, who attend training institutes, winter Bible classes,

2. Ibid.

retreats and such gatherings? The answer is that these short-term schools and classes are usually held in cities or larger towns and that the curriculum and program are seldom based upon a thorough study of rural needs and potentialities. There are splendid exceptions to be found today in the type of institutes that Tungchow and other places are sponsoring but the great majority of conferences and training courses for rural preachers and lay workers have had few features to distinguish them from conferences and courses for city workers. The Jesus who walked through the fields and spoke in the language of the daily toiler, who ministered to the hungry, sick and oppressed has not been fully revealed. The gospel of abundant life for the farmer and his community has not been adequately taught or demonstrated.

The many new rural reconstruction movements without the church are calling for a new type of leadership. Within the church the new interest in Christianization of village life also demands a new type of leadership. Many of these new leaders will be recruited from among the old leaders as they catch a vision of the rural church saving its community and learn fresh approaches and methods. There will be increasing need also for able young men and women specially trained for the great task of the rural church in China.

What should be the qualifications of this new type of rural minister? What training should he receive to fit him for his work? I would like to suggest a list of minimum essentials.

1. Even more than the conventional rural preacher does the new rural minister need an evangelistic passion and an intelligent and devoted loyalty to Jesus Christ to sustain and empower him in his life and work.

2. The new rural minister must have a genuine and sacrificing love for rural people. With this love should go an understanding of the farmer's mind and heart. Hence the most effective rural ministers will probably be those who have themselves grown up in rural surroundings.

3. A basic training of at least senior middle school standard seems desirable for rural leadership. This should be an ideal to work toward as rapidly as possible rather than an immediate qualification. It must be remembered that the rural minister will serve among rural teachers, village elders and gentry, rural officials and business men, as well as among illiterate farmers. The better trained man can see more possibilities in a situation and can plan and carry out a stronger program. To those who say we cannot expect middle school and college graduates to work in the country my answer is: Make the mission and task of the rural church challenging to their imaginations and life purposes and our best young Christian students will respond with the necessary sacrifice and devotion.

4. The rural minister should study courses in rural sociology, rural economics and organization, rural education and such which will give him an appreciation of rural problems and help him to investigate and meet those problems intelligently.

5. The rural minister should receive some training in elementary agriculture and horticulture. A year of such training as the University of Nanking Short Course for Rural Leaders provides would not make the minister an expert agriculturalist but would give him a sympathetic understanding of the farmer's work and needs and would show him how to cooperate with extension departments, agricultural agents and other forces for agricultural improvement. He would literally "put his hand to the plow," learn the feel of the soil, experience the pain and joy of hard labor, and become more independent by being able to plant a garden and partly support himself. Whether it would help the rural minister to learn some supplementary rural industry which he might teach to others and make use of in supporting himself is a matter of debate but is worthy of serious study and discussion. The Seventh Day Adventists are specializing in this kind of training at Chiao-touchen, Kiangsu.

6. The rural minister should learn how to map and survey a rural community and how to study a village.

7. He should become familiar with the best methods of rural service in the fields of mass education, rural hygiene, cooperative organization and such and undertake some practice in this work under guidance.

8. He should study the mission and task of the rural church and become acquainted with the best methods used in different sections of China and in the West. He should be familiar with the best books and other materials on the rural church and with books and magazines on various aspects of rural life. He should study and practice under experienced teachers how to preach interestingly and effectively to country congregations, how to promote rural religious education, how to organize and supervise a rural parish, how to plan and assist in special work for women, how to promote boy's clubs, how to train members as voluntary lay workers and Sunday School teachers, how to win individuals and families through loving friendship and service, how to make his church or churches a Christian mutual aid society and a strong influence for community betterment.

9. The rural minister should, of course, study and master the content of the Christian message, the important facts and truths of the Bible and the great movements and inspiring lessons of church history. But this theological study should be kept upon the background of rural life and should be related to rural needs. The conventional theological curriculum is not rural in content, outlook or motivation.

10. The rural minister needs abundant opportunity for supervised practice as well as for worth while study. Certain basic courses could be studied in the city seminary and agricultural school but a good part of the training should be in a thoroughly rural environment where the student can come into first-hand contact with rural folk and learn by doing. The laboratory work should be as carefully planned and directed as the classroom study.

11. There should be opportunities for observing and studying good demonstration of an all-round parish program. Either rural seminaries should be placed near outstanding rural parishes or students should have the chance to visit such parishes during their period of training.

12. The best combination of theological education and rural leadership training can be worked out only by continued study and courageous experimentation. We should be willing to make any modification of present curricula and methods of training that will prepare the rural minister for a broader, more fruitful and more truly spiritual service.

13. For the rural minister now in service more special institutes, summer schools and "refresher" years of study should be provided so that he may get the new outlook and grow in his work. A hopeful beginning toward the realization of this ideal has been made by the National Christian Council and by various institutions and church groups. We need to press on more earnestly, constantly improving our methods of training, divinely discontented with things as they are and divinely confident that the rural church has a unique contribution to make to the social and spiritual rebuilding of China.

14. Although rural conditions in China and problems of the rural church in China differ in so many ways from those in western countries yet the West has much to give China. Tested methods of investigation and experimental techniques can be applied to various situations. There is much which the rural church in China can learn from the experience of progressive rural churches in other lands, from rural studies in western theological schools, from the best rural life movement, from valuable experiments in rural service, and from institutions and organizations—such as the Agricultural Missions Foundation—which are studying the problems of rural missions. Exchange professors from rural church departments of western seminaries could bring fresh stimulus and ideas into rural training in China. Missionaries and Chinese Christian pastors or teachers with gifts for and experience in rural church work would gain much from further study in agricultural schools and rural church courses abroad and from observation of various types of rural evangelism, education and service. Such workers upon their return to China would make a larger contribution to the training of rural ministers and laymen and to much needed research and experimentation.

A new day is dawning for the rural church in China and one reason for hope is the changing attitude of many theological schools toward a better and more specialized training for rural ministers. The School of Theology at Tsinan is making significant advances. The Union Theological Seminary at Canton is seeking to link its program more closely with rural needs. Other schools are considering changes in the curriculum for men and women who plan to enter the rural field. Plans for coordination of theological and agricultural training are being discussed.

As an illustration of what Dr. Butterfield calls the new and "intense desire to recast the processes of training efficient rural pastors" and of the new experimental attack upon rural theological education I shall describe briefly some of the plans and hopes of Nanking Theological Seminary with which I am most familiar. This seminary has committed itself to a specialized type of training for rural ministers and preachers. The method will have to be worked out by careful study and experiment. A beginning is being made toward the application of the principles stated above. Within five years the Seminary hopes to provide an all-round preparation for leadership in smaller and larger rural parishes. Part of this preparation will be given at the Seminary in Nanking, part at the University of Nanking School of Agriculture and part in the country amid thoroughly rural surroundings. With funds given by Dr. T. H. P. Sailer of New York a rural training school, built in simple country style, is being erected upon a thirty *mow* farm at Shunhwachen, thirteen miles from Nanking. Shunhwachen is the market center of a typical rural community of fifty odd villages and nearly twenty thousand people. Here Seminary students majoring in rural work may live for weeks or months, studying rural society, practicing simple agriculture, observing the work of the Shunhwachen rural church, helping in agricultural extension work and in mass education and having opportunity for preaching and personal work among the village folk of the Shunhwachen community parish. The pastor of the little Shunhwachen church is an unusually gifted young graduate of the Seminary with years of experience in rural work. In this church and parish some interesting and we hope significant new methods and experiments are being tried. A five year program emphasizing people's schools, graded religious education, mutual help and community service, the training of voluntary leaders and steady progress toward self-support, has been launched. The church program will be one which, we hope, can be duplicated in hundreds of other rural communities. The church will serve as both demonstration center and laboratory for students of the Seminary. Rural training will be under direct supervision of the Seminary with the valuable assistance of several professors from the University of Nanking School of Agriculture and of the local pastor. The training school will be used in winter for an experiment in training of church members from Shunhwachen and other nearby parishes to be village leaders and voluntary workers, a school similar in aim to

Kagawa's peasant gospel schools in Japan. The Rural Church Department of the Seminary will make it possible for students to study this experiment and others, and to receive an important part of their training in a rural atmosphere. As the staff of this department grows and plans for cooperation with University of Nanking are better developed it should be possible to offer an increasingly specialized and effective training for rural ministers.

We believe that the rural church in China calls for this new type of leadership and that the next decades will see many choice Christian youth responding to the call.

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Evangelism in China*

R. D. REES.

AFTER visiting a number of cities in north and central China Dr. Jones came to Shanghai at the time of the Executive Committee meeting of the National Christian Council. The members of the committee invited about sixty others to meet with them, drawn from headquarters of Christian organizations and mission offices, both Chinese and missionary. The purpose of the conference was to hear from Dr. Jones impressions received during his visit and to discuss with him the Christian message and how to present it more effectively in China to-day. Dr. Jones has the happy gift of combining an address with discussion, drawing out his hearers by questions and keeping interest from flagging. The group met for two hours each morning broken by a short interval of a few minutes. For the benefit of those who would like to know the general line of thought followed in this conference I shall try to give some account of the main points that were covered taken from rough notes made at the time.

I. *The Need of Evangelism and its Purpose.*

Dr. Jones began on the first day by stating his conviction that we in China have a more open evangelistic opportunity than there is in India. To take full advantage of this it is necessary to come to some general conclusions as to what we are after. This is an age of confusion, and Christians must come together and find certain common convictions if we are to have a forward evangelistic movement of real power. Accordingly he invited those present to say what they conceive the goal of evangelism to be. This produced a list of some 18 responses to his question, not very profound perhaps because they were extempore, but serving to set our minds working. He made the comment that these replies contained little reference to sin, heaven and hell and certain other things which

* Conference with Dr. Stanley Jones, Nov. 1-3, 1932. In the Missions Building, Shanghai.

our fathers would have emphasised 50 years ago. Then he introduced a statement which he and others in India had worked out, which reads as follows:

"The goal of evangelism is the production of Christ-like character and life in individuals and in society through moral and spiritual conversion; by faith in and fellowship with God through Jesus Christ, His Son, our Lord and Saviour; through sharing of a brotherhood life transcending all distinctions in the new divine Society, the Kingdom of God on earth; and through becoming witness in word and life by the power of the Holy Spirit of this new life to others."

With this statement before us, dominating ideas in it were emphasized and discussed. The production of Christ-like character is central, because nothing can be higher than being Christ-like, either for God or man. St. Paul had this in mind when he spoke of "the measure of the stature of the fulness of Christ." In the realm of character Christ is ultimate. He is both God's final word and God's unfolding word.

Dr. Jones' treatment of "the individual and social gospel" was particularly effective. He would be satisfied with no antithesis. He asked, would you pick up the drunkard or strike at the liquor traffic, release slaves or abolish slavery, care for the wounded or strike at the war system? He quoted the remark of a friend in India, recently become a Christian, who was asked to share in some menial service: "I'm converted, but not converted that far." Is there anywhere that our conversion can stop, he asked, short of all relationships that go to make the systems of men, social, economic and political? The Gospel challenges us to change men and it challenges us to change systems.

In all his conferences with Christian workers in the dozen cities where he is holding retreats Dr. Jones brings people gently but firmly to this point and has succeeded in getting agreement all along the line. He puts first class emphasis on conversion, but it must be both individual and social conversion. He has brought his hearers so near to Christ that they realise their fundamental unity in Him, and forget the lesser things that divide them.

II. On the second day we asked him to answer this question: *"What is Your Observation of the Spiritual Condition of the Churches in China today?"*

In reply he commented on two types which are rather common amongst us. I think we all felt that he was putting his finger on our weak spots.

(1) First there are the cold intellectuals, met with in Christian schools and other places, who seem to be "more like unitarians struggling with their problems than Christians witnessing to a mighty certainty." In some there is no sense of responsibility for sharing their faith with others. In fact the suggestion is even

resented. He challenged Gandhi's attitude at this point. "Christianity is something you obtain and can therefore share, not something you attain like Confucianism and other methods of self-improvement."

(2) Secondly there is the reaction of certain Christians into fervid emotionalism. As is known there are such movements in many parts of China, from Manchuria to Foochow. Dr. Jones recognised that there was a real work of God going on in this way, changing men's lives, but he does not feel this is the complete gospel.

Dr. Jones said he would like to put the two types together, not to produce a Laodicean average but a healthy and normal New Testament Christianity. "What we need," he said, "is the definiteness of the Oxford Group movement combined with the vision of that other Oxford group associated with Canon Streeter."

Further we asked him what were the outstanding questions which young China was asking, as shown in the hundreds of questions put to him in his meetings. He is very impressed with the quality and seriousness of student audiences in China today, as compared with his experience on a previous visit ten years ago. The Christian message for China has got to be a deeper message. The President of a government university said to him, "you people are trying to convert us with too superficial arguments." Dr. Jones feels that it is not enough to say "Come to Jesus." We have to show why, if we would find a way out for men's personal, moral, intellectual and international needs. He wants to see us grapple with an evangelism that deals with the deeper issues, using literature also as one of our agencies. "Christianity has got to be intellectually respectable as well as emotionally strong."

What are the questions actually asked in China? They are the same as those being raised all around the world. War and the use of force is a burning question. In China the pacifist position is repudiated. "You idealists," said one critic at a meeting "come here and weaken China by your message." Dr. Jones has been surprised and rather shocked by the militant temper of the young in these days, though his pacifism has been very moderately and persuasively stated, and he favours the boycott as a Christian form of non-cooperation.

Another burning question is the demand that Christianity shall supply a social programme. Dr. Jones acknowledged that F. R. Barry's book "The Relevance of Christianity" (in U.S.A. the title is "Christianity in the New World") had deeply affected his thinking by showing that the N. T. does not provide a detailed program so much as a new attitude and spirit. Therefore we have to decide where our emphasis should lie in evangelistic work. But he believes more can be done than has been done to make clear the social programme of the Church to-day. Communists are setting out to

teach their doctrines. We are scattered and inconclusive. Our libraries are bulging with books but we do not help people who are asking "What is Christianity?" Surely there are some things that are axiomatic, some conclusions that we could all agree on, about the home, womanhood, personality and society? There was some discussion on this matter which revealed the difficulty of getting agreement to "statements," aspecially in official councils. But at least a private group of people might do some thinking on it, if necessary over a period of years, and so clarify the situation. Possibly there is something that could be said even now.

III. *Social Evangelism.*

The third days' discussion opened with a statement made by a Chinese in very close touch with the thinking of younger people to-day. It was thoughtful, impressive and challenging, and ran briefly as follows:

1. Evangelism as now understood is no longer needed in China if it emphasises the individual side more than the social. We are not unconscious of the importance of the social aspect; but while we have a passion for the individual, we only flirt with the social.

2. The reasons why this type of evangelism is not needed now are as follows:

(a) Life is an integral whole; one side must not be emphasised at the expense of the other. The social aspect is too much taken for granted; but it does not take care of itself.

(b) We already have too many nominal Christians in China. They have so little effect on the situation. What difference does their presence make? They do not know how to live out the Christian life. Consequently many people have turned away in disgust.

(c) Evangelists who come from abroad are not having the effect we desire. They do not know our situation, do not take time to learn from the Chinese and so seldom speak to our condition. These evangelistic campaigns consist more in talking than in sharing of life. In China you can always get a crowd to hear a good speaker. But any apparent success is not far reaching.

What then are we to do? He made the following suggestions:

1. We must open our eyes and look around to understand the problems and their significance.

2. We should grapple with our present problems, organise and work. It is not a question of getting religion first and then applying it. To grapple with these things is religion itself.

3. Visitors from abroad should not come like a whirlwind, but stay longer with us, learn the problems and help us to solve them. Only so will they give us the kind of religion we want.

Only so shall we know what God and prayer mean, what real conversion is. Only so will there be an evangelism that is really flowering and life-giving.

Dr. Jones took this criticism with ready sympathy and friendliness and suggested that it represented a strong reaction against a certain type of evangelism on the part of one who was feeling after a deeper and more inclusive evangelism. The ideal thing is to hold together, as Kagawa does, a social passion with a personal passion to get men really converted. But some of us may not be big enough to do this. Everybody cannot do everything. We may have to specialise and represent part of the message of the Kingdom.

If it is said that individual conversion does not automatically result in social conversion, the opposite is also true. Neither automatically results in the other.

It is true we have too many nominal Christians in China. The same could be said of America or any country. Jesus could have said this about his twelve disciples. He worked miracles out of very streaky human nature. Even we cannot say we are sample Christians and that if everyone was like us all would be well. We all need two things, a personal living experience of Jesus Christ and a personal application of that to the whole of our life.

As to foreign visitors, coming to China, it is true that we are ignorant of conditions, though our very ignorance may help in overcoming certain inhibitions which bind those who know too much. We recognise our limitations but are content to do our bit however small. We would like to sit down for some months and study the situation. But remember that men all over the world have the same human needs, and we do not entirely fail to listen to these needs here in China in individual conversations and round table discussions.

IV. *The Method of our Evangelistic Work.*

The last part of the conference was devoted to the question of the future and how the Christian message can be made more vital. Dr. Jones put forward the following proposals:

1. In each local church congregation there should be a group of people studying how to be more efficient and effective evangelists, our evangelism having this social connotation. Instead of having a field for evangelism we should become a force of evangelists. Then a local church instead of being a preaching place for the pastor would become a place where the congregation was vital and fully sharing.

2. This leads to the subject of forming fellowship groups. In the world today a good many experiments are being made along this line.

(a) The Oxford Group movement is a very vital thing and doing a great deal to get people into Christian fellowship.

(b) The Burma Group movement arose independently. A team from Burma went recently for a year to India. It was one group of students in Asia bringing a message to another, living a brotherhood life and sharing very effectively. It has great possibilities and might be adapted to the needs of China (see "The Christ of the Burma Road," by Dyer, published by the Baptist Press).

(c) Dr. Kagawa's movement in Japan is of great significance holding together an individual and a social emphasis.

(d) The "Ashram" arises out of the Indian ideal of a teacher going off with his disciples for quiet and study, returning to share what they have found. Dr. Jones gave some account of his experience for three months of each year spent in this way and how a book is also produced out of this fellowship together.

(e) In Wuchang recently a group met daily with Dr. Jones in the Religious Education Institute. First it dealt with questions that workers with youth encounter and how to deal with them, intellectual, political and social, as well as individual. Towards the end of the time the personal need of members of the group came to the fore and there was one remarkable session in which all present shared with one another with great frankness and sincerity. A statement of common convictions and resolves was finally drawn up and accepted by the group in an act of dedication.

There was very general agreement among all present in this Shanghai conference with Dr. Jones that more group fellowship is greatly needed in the Church and that we need to explore this pathway to greater reality of Christian living.

Finally Dr. Jones closed the session with words like these: "It was an epoch in the life of Great Britain when Wesley caught the flame and felt his heart strangely warmed. I hope this meeting will mark a new epoch in the social, political and economic life of China, and here, as in the upper room, our hearts may be warmed by the touch of the living flame of evangelism. If we who have so much official contact with Christianity and the Christian movement, would get back to a simplicity of spirit and outlook and strike a new note in all our work, then people would begin to think that this was a different, more warm, vital and experimental note. I am sure that everyone wants a fresh touch of the divine Spirit. I would suggest that we pause for a few moments of high dedication of ourselves to the task of making Christ real to the individual and social life of China."

Development of Christian Thought and Theology During the Last Twenty Years

STEN BUGGE.

THEOLOGY is the intellectual work undertaken by the Church to explain its basis and spiritual experiences in such a way that it satisfies the desire for clearness and cohesion of the believers. Theology is not Christianity; and a life of faith is perfectly possible without any systematic intellectual explanation. Yet the demand for theology arises in the church at all times and in all generations. The reasons for this are various. One is the craving of the human mind to understand and coordinate its own experiences. As a Christian experiences a new life he feels a desire to understand it in relation to his physical experiences and observation. If he believes himself to be born again how is his new life related to his old? If he has experienced the miracle of a new birth and believes in a living and working God how is this to be related to his ordinary experience of everyday life where he does not see, nor perhaps even wish to reckon with, miracles. He must try to get some kind of system into his views and beliefs both because his soul is *one* and he in the long run cannot live in different compartments intellectually, but must get order and connection in his mind so that he can live spiritually at one place all the time, and he must get a system to satisfy his conscience which will not allow him to hold on to two truths.

The greatest reason, and in historical order probably the first one, for the development of a reasoned system of Christian thought is the need of the church for theology in teaching of Christian truths. The church has always recognized that the beliefs of Christianity are not more or less nebulous fringes to an emotional center; but that the faith which the believers share is stable, in other words that Christianity is dogmatic in the good sense of the word, and also that it is the duty of Christians to state their beliefs to others in a way which can be apprehended by and appropriated by the intellect. It has always been recognized that through such statements the ideas of Christianity are conveyed. Although the message of Christian truth when intellectually accepted and assented to is not the whole of Christianity, yet it forms a part of the acceptance of the Christian faith and the Christian way of life. As the intellect enters into the process of becoming a Christian so that there are certain facts which a Christian considers true, and others which he opposes; certain views of life and the world which he cannot hold, and others which he must hold, the intellectual formulation of Christian faith becomes extremely important when he goes out to lead others, whether it be the young or the old, his own countrymen or others, into the Kingdom of God. So far all preaching and teaching theology forms a necessary basis.

But there are other reasons for the rise of theology. The environment of the individual believer and the church as a whole is constantly changing. There occur changes in nature which are strange and perplexing and which cause questions to arise in his mind; how can we believe in God, when for instance we are faced with a flood as the one we have had last year in Central China, when the relentless merciless waters destroyed and killed thousands upon thousands of individuals who as far as we can see were not worse than so many others. How can we with this experience behind us believe in God, the father? Or when Yokohama and large tracts of land are suddenly destroyed by an earthquake we must ask: How can we explain it, or if we can not explain it what should our attitude be?

Not only does the Christian feel the need of a systematic intellectual work when he is face to face with his own problems, but also when he meets other people who do not share his faith. A majority of people on the earth, some of them of the highest intellectual capacity, hold views opposed to ours. What shall we think of their views? And when some of these views crowd in upon us. What shall we answer? And when some of these thinkers, not all of them, lead morally blameless lives, perhaps seemingly better than those of most Christians, what shall we think of them, of the power that enables them to live thus?

Then there are adherents of other religions, some of them in outward respect surprisingly like Christianity with a claim to bringing salvation to all men. Are they right or is ours.

The unceasing advance of human science brings us also constantly face to face with new problems. When the Church formerly believed that the earth was the center of the universe and we now are told that not only is the earth not the center, but also the solar system is not in the middle of things, nay even the whole galactic system is only one of countless many, what becomes then of our belief in the fact that God created man to rule the earth as the crown of his creation and the end of all?

And finally when we not only look down into the endless abyss of stellar space, but also into the unspeakable hideousness of human nature and the evil that men can do to man as in war and persecution, and when we are told that human nature and conduct are products of uncontrollable forces in the recesses of the soul, what shall we think of our belief in being redeemed to the glorious liberty of the children of God?

Some of the facts that produce theology are as we have seen due to the working of the human mind as such and the demand of the Christians for an intellectual clarifying of their own faith, some are found in the changing of the environment; this then taken in the widest possible sense about the social, scientific and political facts that determine life, and which necessitate a readjustment in Christian thinking. In trying to make a brief survey of the

theology of the last twenty years, I shall largely have in mind the latter cause namely the changing environment, and we shall try to see how the developments in social theory and practice, political and governmental upheavals and modern scientific discovery have in different ways put their imprint on our thinking.

Before proceeding herewith I wish however to emphasize that developments in theology not necessarily correspond to similar ones in Christian faith and living, although they naturally have a tendency to be more or less parallel. But we should always remember the fact that although a certain form of theology like the rationalistic one may be dominant at the universities, this does not mean that all Christians in the churches are rationalists. We know in fact from the experience of the church in 17-18 century that that was not so. On the other hand during a period of orthodox theology the Christians may as we know to a large extent be pietistic. But sooner or later the theology must also influence the life of the Christian or be changed by it.

Another fact which we should have in mind is also that theology is often a matter of emphasis. The important point in estimating the theology is not to enumerate always what it teaches, but where it lays its emphasis. It is here we find the explanation of the divergence between the protestant churches, not in their difference as to the sacraments. The Calvinists and the Lutherans taught to a large extent the same things, but they disagreed as to that which was the most essential. Therefore their split was not such an external and irrelevant thing as many will have it be.

Still another fact to have in mind is that the use of the same expression does not always mean that the thought is the same. We shall have more to say about that below in connection with the understanding of the term: "The Kingdom of God."

Anyone who looks back over the theological development of the last twenty years must be struck with the enormous changes that have taken place. One feels sometimes like Chlodvig who at his baptism was told to burn what he had formerly worshipped and worship what he had burned. Facts that seemed incontrovertible have been challenged. Positions that one thought had been definitely abandoned have been reoccupied with blasts of trumpets and songs of victory. It seems, for instance, to me that when I left university the position and influence of the reformers had been reduced to practically nothing. Christianity was in process of going beyond them. They were only interesting relics of past controversies. Now things are fundamentally changed. The interest in and understanding of the reformation has perhaps never been as genuine as now. Another fact was the eschatological question which was of necessity treated in a little supplement, as it were, to our systematic theology. But life was this-worldly and interest in the heavenly things was greatly reduced and also seriously discouraged on the basis of Kantian philosophy and

Ritschlian theology, for according to both the eternal was after all something, about which nothing could be known. How different now, when we have an influential theology in which only the eternal may be said to be real.

The only factor in the environment that has remained fairly constant is to my mind the social question and agitation. We shall therefore begin with that.

The conviction that all was not well with society and that the individualistic views of the previous ages could not be defended were more and more pressed upon the attention of the Christians in the first decennium of this century. The capitalistic system with its concomitants of relentless economic wars, unemployment, lack of recognition of the laborer as a personality of unsurpassable value, exaggerated emphasis on the rights of property as compared with rights of men, had led to more and more Christians feeling uncomfortable, and with accusing consciences. Isn't the soul of one man more worth than the whole world, and aren't riches and property the most dangerous snares in the path of the believers? In addition to such genuine Christian reflections others on a lower plane were also made by Christian leaders who had noticed for a long time how the laboring classes were slipping away from the influence of the church. Something must be done to convince them that Christianity was not wedded to capitalism and the message put into a form that would attract them. Here we may say that the rediscovery of the importance of a New Testament term came as a help. This was the idea of "The Kingdom of God." After New Testament times it had mostly been relegated to the background, and been identified either with the Church, or with Heaven. But with the predominance of the theology of Ritschl came a new emphasis on the Kingdom of God, not as a place but as the lordship of God, and of this lordship as being present and this-wordly. This idea was taken up most eagerly by many theologians, who converted it into an idea of the perfect society which is to be established first and foremost here on earth by the lordship of God in the souls. The belief that such a society could be established was also strengthened by the prevailing optimism which saw the world getting better and better, and the theory of an uninterrupted progress always leading forward and upward.

The theologians who tried to construct their systems on the basis of these views were many. Perhaps the most widely known are the two Swiss theologians: Ragaz and Kutter, and the American, Rauschenbusch. The latter set forth his views in several books for the general public, but also published a more theoretical work: *Theology of the Social Gospel*. We have here a phrase which became a catchword for a considerable time: "The Social Gospel." It was enthusiastically received by many, but also met an opposition which gradually increased in force. The social gospel theology came, as time went by, to pay an excessive attention to the changing of the environment of man. The idea was that if we

would act as good Samaritans and get better houses, better food, more education, abolish drinking, smoking of opium and tobacco, etc., the possibilities for becoming Christians would be so immensely more lightened, that hardly any could help being one. The step from such a view to an impersonal one, which believes in the change of environment as the only necessary undertaking is not great, and this step was undoubtedly taken by many.

The denial of the personal aspect of Christian life which this view embodies, of conversion, repentance, faith, a new birth, personal endeavor and responsibility led to an increasingly strong reaction. This reaction is perhaps most pronounced in contemporary German theology. But the emphasis on the social quality of spiritual life and on the responsibility of the Church for social conditions has by no means been lost, and constitutes in my opinion a permanent gain. It is probably in England that this social aspect of Christianity is at present most strongly stressed and partly in some churches of America. The student Christian movement all over the world has also been much influenced by social Christian thought. This has since the war been coupled with an added emphasis on pacificism. It is born by a new desire to "take Christ as he is," and make earnest of his teaching. This has made many young Christians come to look upon riches and resistance to evil as absolutely non-Christian. Another movement which expresses the desire for going back to primitive Christian living is "the First Christian Fellowship" movement, commonly called the "Buchman movement." Here however it is not the social and pacifist aspect of Christianity which is emphasized, as much as the need for and experience of a new spiritual birth with personal testimony to the saving power of Christ.

If the emphasis on the social nature of Christianity and the social responsibility of Christians shall be maintained it must be shown that these ideas agree with fundamental Christianity. This is not difficult. The idea of the organic union of all Christians is very prominent in Paul's writings. Christ's healings of the sick and feeding of the multitudes show the divine concern for the body, which is also glorified by the resurrection of Christ. When he calls his disciples to a life of active love for suffering humanity this cannot stop with attempts at palliatives, but must try to go to the roots of the evils with which our age is beset. This can hardly mean anything less than also attempting to change the present day environment of many unfortunates. How this shall be done, at the same time as the inherited values are preserved, must be the task of any active Christian to find out. The Church as such can however not be expected to advocate any special economic theories.

(To be Continued)

Family Instructions by Empress Jen Hsiao Wen

TRANSLATED BY EMMA HORNING

NOTE:—Empress Jen Hsiao Wen was the daughter of Chung Shan Wu Ning Wang. Her name was Hsu. She was the first wife of Emperor Ming Cheng Tsu. She was well educated and enjoyed writing. She wrote the following twenty chapters for the women of the palace household.

IMPERIAL PREFACE:

WHEN I was young my parents taught me the duties of women from the Shih Ching, and bestowed on me untold blessings, preparing me to serve the Emperor. I attended the Empress Dowager from morning till evening. She taught the children and daughters-in-law all the rules of etiquette very carefully. Each day I respectfully received her teaching. It is now thirty years that I have served the Emperor with great respect and reverence, never disobeying him in any form, always following the teaching that his mother gave me. I have attained first place in the palace, but I am very unworthy of the position for I am not able to lead those under me, and assist my husband in making a beautiful home as his mother used to do.

In history we find many virtuous women, but there are none who became good without teaching. In ancient times the school custom was that at the age of eight boys entered the primary school, while girls at the age of ten were taught by their mothers. At that time there were no special books for primary schools. The first book of this kind was compiled by Huei An Shu Tsi. But still there were no special books for girls till Fan Yueh found the "Nu Chieh" in the later Han history. However the teaching of this is too general to be practical, for it gives only the rules and principles for women. It is a famous book but of little use.

At present there are numerous books written for the instruction of women but they are chiefly compiled from the Chü Li, the preface of Chou Nan and other records such as Lieh Nu Chuan Chi. The instruction of this book is that which the Empress Dowager, my mother-in-law, gave me, and, although from the past, it is good enough for all future generations. I am familiar with her teaching for I kept it in my heart, and in the winter of the second year of Yung Loa I wrote this "Nei Hsun" for the instruction of the women of the palace, and it has had a wide circulation.

For any person who wishes to deny herself, in order that she may become perfected, there is no better way than to cultivate moral excellence and act correctly. Moral excellence comes first and acting correctly second. To act correctly there is nothing better than being cautious in word and deed, industrious, full of life, temperate, economical and in addition careful in everything.

If a person desires to secure constant happiness, there is no better way than by doing good to others, and the better a person is the more good she can do. These are the important facts about the development of our personality therefore I have used these principles in observing these instructions of the Dowager, my mother-in-law, and now hand them down to others to reverently observe and teach. Originally they were taken from the best examples of ancient times. The most important teaching is to serve father and mother, the Emperor, father-in-law and mother-in-law, and further, be courteous to mother, peaceful with close relatives, kind to children, good to servants, and finally, considerate of distant relatives.

My words are too poor to express the depths of my meaning in this book. You will find the chapter headings an outline. Readers, do not adhere to the written words, but consider the meaning, the inner truth, and perhaps, after consideration, you will find one helpful thought in ten thousand.

Yung Loa, 2nd Year, 1st. month, 15th day.

CHAPTER I.—MORAL EXCELLENCE

The virtues of a woman are chastity, lady-like reserve, uprightness and sincerity. These together with filial piety, kindness, harmony, gentleness, compliance and a woman's goodness is complete. This moral excellence is a natural endowment and by development becomes a habit of life. This disposition is not developed from environment, but from the natural inclination of the heart. In ancient times, virtuous women were governed by certain principles in attaining moral excellence, so that they might marry a superior husband and thus complete their culture. If such principles are followed, then love will dwell in the heart, uprightness will control the conduct, wisdom will light the way, faith will be kept, and etiquette will be observed. Nothing impolite will be done, nothing which is not straightforward will be permitted. Every act will follow the right path and every word will be sincere.

To speak unguarded produces disorder. To disregard the laws of etiquette manifests a depraved mind. The privacy of the home is for the restraint of speech and the sound of jade is for the preservation of chastity. Etiquette is for the governing of the heart and truth for the control of the desires. Since all these principles should be observed for the purpose of developing moral excellence, how very careful we should be in our conduct.

Those who do not disregard their conscience, will be able to develop virtue. Those who do not hinder the development of virtue will be able to perfect their character. The accumulation of even small faults is a great hinderance to the development of virtue. If a mansion falls it is because the foundation is not strong. If you cannot correct your faults you will be lacking in virtue. A gem without a flaw is very valuable. A pure woman with a virtuous

character is worthy of living in a palace. One who is conscientious and uses good judgment will make a good mother. One who is industrious and economical, also not jealous, is worthy of being the head of a family. On the other hand, if a woman is proud, jealous, reckless and always seeking the best for herself, her virtue is very defective and she will amount to nothing.

An ancient proverb says: "You can build a house for the body, but you cannot develop virtue by adorning the body." Shih Ching says, "if you are perfectly virtuous your happiness will have no end."

CHAPTER II.—DEVELOPMENT OF PERSONALITY

Tai Jen, Wen Wang's mother would look at no disagreeable sights, would listen to no lewd sounds, and would use no disrespectful language. That is the way to develop personality. Yes, the ancient teaching was that looking at disagreeable things confuses the vision, listening to lewd sounds takes away one's self-respect, and using disrespectful language leads to wild talk,—all such things injure the development of personality. Therefore a woman must live properly so as to avoid mistakes, and her conduct must be upright in order that she may develop virtue. To wear fine clothing is not sufficient to make a person accomplished, for it requires purity, obedience and following the truth to develop character. If we do not develop ourselves, our character will be deficient and depraved. A proverb says, "Clear away the rubbish so the sprouts can grow. Don't let the weeds crowd them out. Cut away the thorns and brambles so they do not obstruct."

Yes, this is the method of cultivating personality and perfecting virtue. If personality is not cultivated and virtue perfected, there will be little influence for good in the home, and how much more for the community at large. Therefore a woman must be a submissive pupil of her husband. The law of man and wife is that of strength and compliance. Ancient kings made marriage one of the most important affairs, that the line of posterity be unbroken. The prosperity or ruination of a home, the rise and fall of a nation all depends on this. How extremely important, then, is the development of character in the home.

CHAPTER III.—CARE IN SPEAKING

There are four things to teach a woman, (virtue, speech, manners and work). As to speech the heart answers all questions, but without words the meaning cannot be known. If the speech is proper there will be no need for regret, but if the speech is not proper then trouble will arise. A proverb says, "Congenial and proper speech can influence any heart that is not made of stone, but slander and contention is like a fire burning far." Another proverb says, "The mouth is like a door knocker, to be used on proper occasions. If your words are constantly flowing like a stream there is great danger of saying things that are not true." How careful, then, we should be in our speaking.

A woman's virtues are developed by observing lady-like reserve. Talk makes the most trouble. The more the talk the greater the trouble, so it is better to say little. Shu Ching says, "Don't let the hen crow in the morning." Shih Ching says, "A woman's sharp tongue is the road to trouble." Li Chi says, "Keep the woman's talk at home." Even those who are accustomed to control their speech, must still be constantly on the watch, lest they speak unguarded. If you take great care in speaking will one always say the right thing? Yes, if we learn to do as Nan Kung Tao did. (He thought three times before he spoke). Seal the lips and cultivate the heart. Weigh well your promises and avoid mistakes. Keep calm, know what you are going to do, be congenial, loving and generous. Observe proper conduct and respect; perfect faith and loyalty. Consider well every word, be dignified and temperate in all things and thus perfect womanly decorum. Don't slander or do anything evil and then the atmosphere of the home will be congenial and harmonious.

A woman that is not conceited and vain will be virtuous. Although Cheng Si of Wu Yien was very homely, the king heeded her council and the state of C'hi was saved. Confucius says. "A virtuous woman will have something to say, but a talkative woman is not necessarily virtuous."

CHAPTER IV.—PRUDENT CONDUCT

Yes indeed, a woman must be very careful with regard to her conduct. A self-confident woman is selfwilled. A boastful person is bold and lofty. A conceited person is proud and mean. Selfwill destroys the three bonds of human society and the five constant virtues. Boldness leads to calamity. Pride and meanness destroys the laws of mankind and places him in the category of the animal. These three principles are one, but there are few people who are able to control themselves thus all through life.

A tall tree has very deep roots. A very high tower must have a very deep foundation. When a woman is greatly praised it is because her conduct is beyond reproach. It is because she has been in training since childhood: the foundation has been laid gradually; perfection is secured only through self-exertion. If a woman is not pure her relatives will leave her, the young people will be confused and the worthy and the worthless will not be distinguished.

If you wish to become a superior person you must pay attention to small things. If you allow small faults to accumulate, they will soon have such a strong hold on you that you will not be able to break them, because darkness has obscured your vision. The gods see your faults distinctly and know if you have one fault to a hundred virtues, and at death this one fault will involve your whole character.

Be compliant and obedient. Follow purity and chastity. Carry out the three compliances. (At home obey father, when married

obey your husband, if he dies obey your son.) Be careful to distinguish sex etiquette at home and abroad. Exercise yourself in reverence and respect from first to last. This is the proper way to regulate the home so everybody in it will be harmonious, relatives friendly, and no disagreements arise in any social activities. I Ching says: "A woman's happiness consists in ever keeping in the path of virtue and purity."

CHAPTER V.—BE DILIGENT AND INDUSTRIOUS

An indolent person becomes reckless and passionate, and is in danger of many calamities, but a person who stimulates himself to industry and toil develops virtue. A farmer is diligent in cultivating his land, a scholar is diligent in studying, a woman is diligent in her house work. If a farmer is indolent he will have no crops to harvest; if a scholar is indolent he will not be able to complete his education; if a woman is indolent her loom will be empty.

In ancient times the Empress, her self, with her concubines took the lead in raising silk-worms and all the scholar's wives made their husbands' clothing. If they were faithful to the rules they were successful; if they were not they had little to show for their labor.

The preparation of silk and hemp for making clothing; the making of wine and sirup, with all kinds of pickles and preserved meats to offer in sacrifice, this is the work of women. If they are not industrious, this work will not be done and how can they avoid being scolded and punished.

Rise early and retire early and you will have no cause for anxiety. Diligent spinning and weaving produces a bolt of cloth. O be on your guard! Don't be reckless and negligent. Such a person pierces her own heart with a sword. Although she does not see the sharp point it will strike her unaware. Shih Ching says: "A woman should not attempt to manage public affairs, but stay at home and raise silk worms and weave silk. Alas for those indolent, dissolute women. It is easy for people in poor circumstances to be industrious, but very difficult for the wealthy. But we must exert ourselves to do things even if they are hard and never neglect things even if they are easy."

CHAPTER VI.—TEMPERANCE AND ECONOMY

Those who wish to guard against extravagance must learn to be temperate and frugal. Simple food develops a good disposition, but extravagant living destroys virtue. This every body knows. How about those who are constantly spending? They cannot control themselves. Reason is not strong enough to curb their desires. This is why so many people come to poverty. Toa Chuan says: "A good person prizes economy." Also "economy is an assistant to virtue." Extravagance is indeed one of the greatest of evils.

To make a skein of silk requires much diligence on the part of a woman. One grain of food requires much labor on the part of a man. Such things certainly are not easy to produce. If you are not frugal in the use of these things you waste the treasures of heaven. Alas, how sad! The wealth lead and the poor follow in this extravagant fashion and no one seems to understand what the difficulty is.

Elegantly embroidered silks and satins are not as warm as ordinary cotton clothing. Extraordinary viands and all kinds of delicacies will not satisfy the appetite like plain food. The five colors of the rainbow will ruin your eyes, the five condiments will bewilder your taste. Drink water and eat unsalted food. This will avert disease and give long life. Just give it a trial and see if it is not better by far.

In ancient times all virtuous and educated women observed these things. They did not dislike wearing coarse hemp clothing and in the time of Chou Wen Wang it was considered quite proper. This coarse clothing was still worn in the Han dynasty. The custom was to wear substantial, modest, economical clothing. All extravagant and elegant material was forbidden. High and low, all followed this custom and the whole country became wealthy, even the villages had plenty. The heart is revealed by the clothing, so the upper class set the fashion for the lower class. The wife of the emperor dressed substantially and economically for she was the leader of the concubines of the six palace courts.

The wives of the officials and scholars all dressed substantially and economically in order that they might be the leaders of the homes. Thus none of the people were cold or hungry, good manners and morality prevailed, so that their customs and culture were worthy of being recorded in history. If you ask whether there is a rule for temperance and economy, Confucius says: "It is better to be economical than extravagant but the circumstances determine whether you should use much or little." If you are using things yourself be economical, but be generous in serving your parents.

(To be Continued.)

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In Remembrance

WILLOUGHBY ANSON HEMINGWAY, M.D.



WILLOUGHBY Anson Hemingway was born on April 1, 1874 in Oak Park, Illinois. He was the second son and third child of the late Anson T. and Mrs. Hemingway, who were connected with the First Congregational Church of Oak Park, and in that great church their influence is still potent.

After finishing his high school course Willoughby entered Oberlin College and was graduated with the class of 1898. In college he took a prominent part in the work of the Y.M.C.A. and also in that of the Student Volunteer band. Among the student volunteers he met the girl who was to become his wife, Mary E. Williams, daughter of the Rev. and Mrs. Mark Williams, missionaries of the American Board for many years in Kalgan, China. After his graduation from college Willoughby entered Rush Medical College in Chicago with preparation for medical missionary service definitely in view. During his medical course he took a prominent part in the work of the West Side Union of Student Volunteers in Chicago.

Dr. W. A. Hemingway and Miss Williams were married on October 1, 1903, and a few weeks later sailed for their future field of labor. For the young bride it was a return to her childhood home and associations. The first year was spent in Tungchow, near Peking, in studying in language and getting acquainted with the manners and customs of the people. The Shansi Mission, to which these young people had been designated, had been devastated by the Boxers in 1900, all the missionaries then upon the field, with their children, having been murdered. The surviving member of the Shansi Mission, Dr. I. J. Atwood, had retired because of physical disabilities and was in the United States at the time of the Boxer outbreak. However, he bravely came out of his retirement, and with Mrs. Atwood and their young daughter, returned to North China in 1901 and was on hand to welcome the Hemingways and the other young recruits who soon followed them.

As one who had known Will Hemingway for 37 years and had been intimately associated with him in the work of the Taiku station for about 28 years, the writer feels that it is a real privilege to record his impressions of the life of this warmhearted friend and brother. In our early years together in Taiku I was especially impressed by his warm friendliness with all sorts and conditions of people, and with his earnest zeal in making the Gospel message known. Here was a physician who did not make his professional work an end in itself, but a means to an end, that end being that men and women and little children might come to know the love of the Jesus Whom he served. His zeal and love and constant cheerfulness will ever be an inspiration to those of us who were privileged to be associated with him.

At the end of October 1932 my friend came down with what appeared to be a hard cold or the beginnings of influenza. He spent only a week in bed, the last day or two having passed into a deep coma. On the early morning of November 8th. his spirit took its flight. An autopsy revealed a serious condition of the heart, evidently of long standing. I have reason to believe that he himself understood that condition, but never by one word had he revealed it to his companion, whom he wished to save from anxiety, or to his

colleagues on the staff of the Hospital, who would surely have wished to lighten his work if they had known. And this was truly characteristic of this greathearted generous brother of us all.

The widow and three daughters survive him. The eldest daughter, a graduate of Oberlin College in 1928, had recently spent three years in Taiku as a teacher. The second daughter, who was graduated from Oberlin College in 1930, is just finishing a course in nursing at the Philadelphia General Hospital and hopes to serve in the hospital that her father built. The third daughter is in China, a pupil in the high school department of the North China American School at T'ung Hsien, near Peiping.

On Armistice Day, near the sunset hour, our friend was laid to rest in the cemetery where sleeps the body of his little son, Stephen.

PAUL LEATON CORBIN.

"THE DOCTOR"

A great soul has passed on. Dr. Will Hemingway has gone to his Heavenly Home. There will never come another to take his place. No one could take his place—"The Doctor's" place. We always called him "The Doctor." There were other physicians in the Station, but he was always just "The Doctor."

I have lived next door to Dr. Hemingway for thirteen years. His was a Christ-like life. I never heard him criticize a single person, or say an unkind word about any one. I doubt if he had a single enemy. A marvelous thing for a man to live his earthly life and to leave it at peace with all men!

He lived out in his daily life the thirteenth chapter of First Corinthians. He never had anything in his heart but love for all of us. From the governor of the province down to the lowest and most degraded opium-sot, all found a friend—a Jesus friend—in Dr. Hemingway. He looked beyond men's sinful ways, beyond all their wretched mistakes, to the true inner man; and he loved that, and sought to serve the real need he saw there.

All over the country-side he is known. Not one of our foreign group was known better or loved more than Dr. Will. He understood China and the Chinese because he first loved them. When one loves, one understands. Wherever one went, on the train or back in the mountains, one always met someone who knew "Han Ta-fu"—Dr. Hemingway. "The Doctor" needed only to have seen a man once, and to have helped him, never to be forgotten.

All during the days he was sick, he was thinking of his patients, writing notes to the nurses telling them to do this for this patient and that for that patient. He was taking care of his sick folks to the very last; and when he had to give up, his thoughts were still on the hospital.

I can hear his cheery voice now. He brought hope, comfort, and cheer wherever he went. There was a warmth and glow about his presence that radiated courage and victory. His voice always had an ascending note. It never dropped to a dead level. He bore his own troubles. He never asked the world to bear them for him. If he suffered, he suffered in silence; we never knew it. But he bore everyone else's troubles, too. If you needed a friend, "The Doctor" was right there.

It has seemed all right for him to go on. Only we shall miss him terribly. He had learned how to live, and didn't need to stay in life's school any longer. He has gone on to a higher service. We who are left behind to carry on pray that we may have more of his beautiful spirit, and that his spirit may be near us as the days and years go on. A truly great soul, full of the love of Christ, both for his Chinese friends and for his foreign friends! What more could be said of anyone?

HELEN WILEY DUTTON.

Our Book Table

KAGAWA, BY WILLIAM AXLING. *Student Christian Movement Press. London, September 1932.*

"What hath God wrought!" might well be the exclamation of those who meet Toyohiko Kagawa through the pages of this book.

The first four chapters are a masterpiece, picturing the birth and early life of this boy who suffered; the birth of his soul as he prayed, "O God, make me like Christ!"; the years of passionate service for the scum of the earth in the slums; the awakening to the necessity of a changed social order. Each of these phases of life stand out in cameo clearness. Perhaps it is because success is less appealing than triumphant defeat that the reader loses the emotional thrill as Kagawa becomes a power in Japan. One wishes for more fervor in the description of the work of this great leader as he places before his people the need of the farmer, of the slum-dwellers, of the fearless stand against the powerful military in Japan, and as he leads in the Kingdom of God Movement. In each of these phases of life Kagawa may well become a world leader, and one of the power-points of a Christian Internationale.

The chapter on "A Modern Mystic" is a study of his personal religious life. "To Kagawa every bush is a cathedral, every stone an altar, every task a sermon, every act a prayer and every breath incense rising to God who waits to be worshipped everywhere" (p. 159). This is re-emphasized in "Some Close-ups" and "Some Kagawagraphs." These, with the quotations from his "meditations" at the beginning of each chapter, show the inner life of this modern "Saint Francis of Japan."

"I hate things which only cause trouble. I have no hankering to live a so-called civilized life. To the last let me be a child of Nature. If the woods and the owls and the rabbits and barnyard fowls pronounce their blessings upon me, my cup of life shall be full to the brim." (p. 164).

"I enjoy poverty. Many possessions are to be deplored. If one has nothing one's troubles are few. By this I do not mean that I want to lack the bare necessities of life. If in some way I can manage to live, a grand house is no attraction. Rather give me a hut among the trees. While the snail, the killifish and the lotus leaf are my friends I have no desire to be rich." (p. 70)

"I am fond of men. The worst, most fear-inspiring, demonized murderer somewhere in his make-up has that which is irresistible. Plagued by them I flee. Yet I did not abandon those rogues of the slums. I cannot say that a man minus a nose because of the inroads of self-inflicted disease or the stooped and broken courtesan is more beautiful than a flower, but I cannot abandon hope regarding either of them. I cling to men, I love them. I can't help loving them." (p 54)

A balanced cross section of Kagawa's own writings would deal more with "brotherhood," "cooperatives," "production and distribution of food," "love for all mankind."

One exquisite chapter, "The Comrade of the Road," shows Mrs. Kagawa, called of God for the high service of the home, a true comrade-in-heart for this man whom Dr. E. Stanley Jones has called "The greatest modern Christian."

IDABELLE LEWIS MAIN.

"THE STRUCTURAL PRINCIPLES OF THE CHINESE LANGUAGE."—*An Introduction to the spoken language (Northern Peking Dialect)*—by JOS. MULLIE. Translated from the Flemish by A. Omer Versichel. Vol I. 1932. Pages: XXXIII, 566. Price, Mex \$12.00. Sales agent: The French Book Store, Grand Hotel de Peking, Peiping, China.

The Author tells us in his Preface that "the original Flemish edition was designed for the use of Flemish and Dutch missionaries working in the province of Jehol," and that the purpose of the book is "the study of the Northern Pekingese dialect." It is definitely a manual for the study of the spoken language, and the author emphasises at the outset the difficulty of setting down in writing the spoken language of China. In a few paragraphs he sets forth the general principles adopted to solve the problem in this book.

The Introduction deals briefly with such topics as the Place of Chinese among other languages; Ancient Chinese; The development of Chinese writing; and the Characteristics of the Chinese language.

The bulk of the Volume is divided into seven chapters, as follows: 1. Phonetics. 2. The 214 Radicals. 3. General outline of the Grammar. 4. Substantive nouns. 5. Adjectives. 6. Numerals. 7. Pronouns.

Chapter III, which ought to be of great interest to the student, deals with a general outline of the Grammar under several sections, while the chapters that follow are amplifications of these various sections.

The material dealing with the Grammar of the language is arranged very conveniently: first we have the statement and explanation of a general rule, and then a large number of examples, or "texts," to illustrate it. These "texts" are, generally speaking, well chosen and full. They are given first in Chinese characters, then in Wade's romanisation—slightly modified—then in phonetic romanisation, then in a translation in English.

Thus we see that the author, for good or ill, endeavours to fit spoken Chinese into the mould of Western grammatical forms, as Wierger has done before him. Whether this renewed attempt is regarded as successful or otherwise, depends largely on the previous training of the student; it offers greater advantages, perhaps, to the student who has approached the study of a living language, other than his own, via the Grammar book, than it does to the student who has followed the more modern method of learning, first of all how to speak, and has left the systematic study of grammatical forms to a later stage.

The book, however, should be helpful to all who desire to enrich their knowledge of Northern Mandarin.

A. J. G.

CHINA TODAY: ECONOMIC, G. B. CONDLIFFE, *World Peace Foundation*, G.\$2.50.

This is a short treatment of a very large subject. The author has succeeded rather well in packing a great deal on the subject of Economic China

into a small volume. He has borrowed widely from Chinese and foreign sources. In fact there is little original information in the book. However, it is carefully done and due credit is given in cases where sources are quoted.

The very familiar theme of population pressure is easily the feature of the book. China is suffering above all else due to too many people for her resources of food, shelter, and clothing. In an examination of the economic situation in China the facts of overpopulation must always be put in the foreground and emphasized repeatedly. They constitute China's greatest, most fundamental and most pressing difficulty, and stand in the way of all schemes for the betterment of her economic life.

The problem is primarily a domestic one, the solution of which must be found among the Chinese themselves. Foreign interference can have little influence on these problems and foreign assistance can be of little avail. Behind them lie social attitudes and conditions which they alone can solve.

There is a vicious circle in which economic weakness impairs political stability and political instability hampers efforts at economic improvement.

Sun Yet Sen wrote in 1894: "At present China is already suffering from overpopulation which will bring impending danger in its wake. She is confronted with a great many hidden uprisings and frequent famines. Our food problem is already very acute."

There is no hope for immediate relief from population pressure in any known direction. Opening of new lands, or reclaiming of arid lands would not be sufficient to be of lasting or even immediate benefit. All available evidence seems to indicate that population pressure on resources is China's root problem.

Other noteworthy statements are somewhat as follows. China's public finances are weak, but the claim is made that the date for setting a strong centralized government ought to be dated from 1926 and not 1912. And that the present government has more stable revenue receipts than any previous ones even including those during the last year of the Empire.

Under the heading of Foreign Trade the author feels that the trader has had a very potent influence on modern China. A representative of modern China feels humiliated because the rest of the world is flying while China is still in the wheelbarrow stage. Traders in foreign communities have promoted ideas which disrupted the old traditional order. Their methods and example, their organizing skill, and settled if somewhat arbitrary government, their standard of living and commercial usages, have been at least as potent an educational force as the schools and universities and hospitals established by missionary effort.

S. S. B.

A GREAT MOVEMENT, 一個偉大的運動 REV. GORDON POTEAT, *China Baptist Publication Society, Shanghai, M\$30.*

"A Great Movement" is the title of a new book, in simple but dignified Chinese, of over 200 pages, prepared by Prof. G. Poteat of the University of Shanghai on the life story of our Lord and the early development of the Christian Church according to the Gospel of St. Luke and the Book of the Acts. The book is divided in two parts with 24 chapters in Part I, and 15 Part II, and with many sub-headings in each chapter. An excellent introduction is provided for each part of the book leading into the events as recorded in Luke and the Acts. Frequent marginal notes to explain difficult passages or matters relating to words and customs unfamiliar to Chinese readers are very enlightening and helpful. The author should be congratulated on this timely production which should prove to be very acceptable to those interested in Christianity but not familiar with the Bible. The titles for each chapter and each sub-heading in a chapter are well done and to the point. They have greatly helped to make the story more arresting and vivid. We heartily recommend the book for wide circulation amongst those seeking after the Christian Truth especially for young people and students. We wish this silent messenger of God great

success in fulfilling its evangelistic purpose and mission. The book is sold at the moderate price of 30 cents per copy and is obtainable at the China Baptist Publication society 27, Yuen Ming Yuen Road, Shanghai.

JOURNAL OF THE WEST CHINA BORDER RESEARCH SOCIETY. Vol. IV. 1930-31.
U.C.C. Mission Press, Chengtu, Szechwan. Price to non-members—\$3.00.

In the daily press the province of Szechwan rarely comes into prominence except as the stamping ground of numerous small armies and, in the west, of Tibetan raiders. It is therefore the more interesting to have before us a volume such as this, to remind us of the long and interesting history of the province, and the great importance of the boundary areas of this great land. For more than ten years the West China Border Research Society, whose purpose is 'the study of the country, peoples, customs and environment of West China, especially as they affect the non-Chinese,' has been gathering data of the geographical, geological, meteorological, ethnological, archaeological and biological features of the western half of the province; and though the area over which they have been working is of necessity somewhat restricted, there can be nothing but praise for what has been accomplished by a group of men and women in time spared with difficulty from other labours.

The present volume offers a wide range of interest. The veteran Mr. J. H. Edgar of Tachienlu, who has had about thirty years experience of the Border, is well to the fore with several descriptions of the country and the people in and to the west of his home town. Especially valuable is his contribution entitled 'The Great Open Lands' with the subtitle 'What (a) is China's policy in the Tibetan Marches; and (b) Its relation to Mission Programmes?' A deeply interesting and beautifully illustrated article entitled 'Notes on the Cave Tombs and Ancient Burial Mounds of Western Szechwan' comes from the pen of the Rev. T. Torrance; it makes one wish that Chengtu and the West China Union University Museum were more accessible. Several short articles of Zoological and medical interest are also included.

A word of praise is due to the Secretary, Dr. Kilborn, and his helpers, and to the Printers, for the excellence of production of the volume.

J. L. H. P.

WAYFARING FOR CHRIST. A. M. Chirgwin.

The writer is the General Secretary of the London Missionary Society, newly appointed after twelve years of service at the Society's home base. He writes from knowledge and experience gained during that period, and under the immediate inspiration of a twelve months' tour in the L.M.S. fields of South and Central Africa and Madagascar. His book, however, like his tour, covers a much wider area than the work of the single Society which he serves; it aims at giving a picture of the "Church on its premier and proper work of evangelisation." It describes in vivid and arresting terms the actual work of missionaries, "wayfarers for Christ," men and women possessed with a passion for God expressing itself in a passion for human reclamation and social reform.

The writer pictures the missionary not only as the wayfarer, but as the road-maker, pushing the end of the road ever further and further into the unclaimed wilderness, as his fathers did before him, opening new highways into the heart of a Christ-hungry world. He tells the story of individuals and communities whose whole life is being brought under the power of the healing recreating touch of Christ, gaining a new experience of physical cleanness and well-being given through medical and public health work, a whole new world of thought and feeling opened through the doors of education, village life cleansed and tribal customs rescued from moral degradation to spiritual ends. The emphasis is ever on personal regeneration and the outreach of such work in the service of recreated men and women among and for their own people.

The book presents a picture, sober yet graphic and illuminating, of the actual work of the Church's missionary forces. It is calculated not only to

arouse interest but to sustain it by the provision of suitable material for its feeding.

T. C. B.

AS IT LOOKS TO YOUNG CHINA.—Edited by WILLIAM HUNG. *Friendship Press, New York.* pgs 181. Price \$1.00 G. Paper .60.

This symposium written mainly by Chinese members of the faculty of Yenching University opens a window into the mind and heart of Chinese youth. The actual experience of different individuals reveals the situation to which Chinese youths with high ideals must adjust themselves; the Family, old and new; the School; the Vocation; the Nation; the World; the Church. The introduction by the editor is entitled—"Setting Confucius Aside." To all who desire a better understanding of the mind of Chinese youth, this book is heartily commending. It is most interestingly written. Of course, the viewpoint of the writers is Christian, and the title should perhaps have been more limited—"As it looks to young Chinese Christians."

G. P.

LIVING ISSUES IN CHINA—By HENRY T. HODGKIN. *Friendship Press, New York.* pgs 210. Price \$1.00 G. Paper \$.60.

Dr. Hodgkin prepared this little volume for Mission Study circles in America. It discusses all the great problems which are troubling China today, the problems of creating a nation, of educating a fifth of the world, of the change in the family centered social system of economic livelihood, of physical health, of international relations, of the old and the new religion, all from the standpoint of the contribution which Christianity may make to their solution. It would be well to read this survey by one who so long labored in China along with the reading of the Report of the Laymen's Commission.

G. P.

DRAGON TREASURE, Adolph Paschang, *Longmans, Green & Co., New York,* G.\$2.00.

This is a thrilling story of two boys—one Chinese and one American who were captured by bandits in South China. Their adventures and final escape provide the kind of excitement which all boys from thirteen to sixteen years of age enjoy. But whilst there are perils, dangers, and mysteries, and incidentally considerable information on "things Chinese" there is a lack of perspective and insight, especially seen in the manner in which the hopelessness and sordidness of the bandits' life, and the degrading and hardening effect of such practices are practically left in the background.

G. M.

BRIEF NOTICES

1932 PEITAIHO CONFERENCE ADDRESSES, *China Evangelistic Committee, The Milton Stewart Evangelistic Funds, Room 215, 23 Yuen Ming Yuen Road, Shanghai.* Mex \$.50.

This pamphlet of 84 pages gives some of the addresses delivered at the Conferences of the Christian Workers of the Chinese Church at Peitaiho by the Revs. Philip Hinkey, G. W. Gibb, and J. H. Robinson. The Old Testament studies are especially interesting, and while all is good we feel the six morning talks on the Indwelling Christ by Mr. Gibb will be found specially searching and inspiring. The fruit from these gatherings will be found over wide areas in the experiences of many besides those who attended the conferences.

"THE IMPOSSIBLE." *The British and Foreign Bible Society, 146 Queen Victoria Street, London, E. C. 4. 1932.*

In this beautifully printed and illustrated little book we have skillfully presented the pioneer aspects of the Bible Society's enterprise, the incidents being mainly drawn from last year's records. The chapter on the Fore-runner shows the part played by the Bible Societies in Korea, China, Tibet, India, and other lands. In Chapter 2, "The Sappers," we have the work of the colporteurs. The third chapter, "Life out of Death," gives evidence that the Scriptures speak to the human heart and produce a change in life and thought and attitude. The next chapter speaks of the work of the translators, whilst the two following chapters give significant facts as to distribution and finance.

WORLD DOMINION, October 1932.

The programme for this issue covers a wide field and readers in the East will be especially interested in "Truth Penetration in Rural Japan" by W. H. M. Walton, and "Work of Mercy in Manchuria" by Isabel M. MacNaughton.

LAY PREACHERS, *by the Rev. E. A. Bastin.* Wesleyan Methodist Missionary Society, Shiuchow.

REPORT OF THE SCHOOL OF MEDICINE OF CHEELOO UNIVERSITY, Tsinan, Shantung.

THE ROCKEFELLER FOUNDATION, *Annual Report, 1931. Illustrated. Pp. VIII, and 420.*

EDINBURGH HOUSE PRESS PUBLICATIONS.

In our survey of the field of literature, specially dealing with China and problems and principles from the missionary viewpoint, we find little mention has been made in the past of the work of the Edinburgh House Press, which is the imprint adopted by the United Council for Missionary Education, an organization representing the leading missionary societies in Great Britain. For the past twenty-six years the Council has undertaken the cooperate publication of missionary literature and in that time over two and a half million volumes have been issued.

We welcome the following five books and hope in the future to keep our readers in touch with the publications of this Press.

CHINESE REALITIES, *John Foster, 240 pp., 2/6.*

Although this book has been written from Canton and the problems of China have been looked at from the southern angle, it has a special value as the impact of the new China was most fully felt in the South. The first chapter "Old China Meets the Young West" gives a background for the succeeding chapters which give the characteristics of young China, the new foundations of the new nationalism, the literary revolution and the new culture movement, the social revolution, the anti-Christian movement, the growth of the Christian Church, and the problems of the future. The book is worthy of careful study as in addition to the merits of the book itself, it has an Index, a Bibliography, an Appendix, which give information regarding Chinese classics, the old social order, the Will of Sun Yat-sen, an Outline of the Three People's principles of Sun Yat-sen, and some problems of the foreign missionary in the Chinese Church.

ENTER CHINA. *A Study in Race Contacts.* GEORGE G. BARNES, 168 pp. 2/-

This is a good companion to the foregoing book and in these days when the more balanced elements in China are being pushed along by the youth of China, it is well to understand the youth movement with its discoveries, its

weapons, its hopes and its limitations. This book helps us to see the world from the Father's viewpoint. "It was love which made Christ willing to die, love for all men, Chinese as much as British. The vision of the future which was worth such sacrifice was of nothing less than the whole world made one family through Him."

IN THE FURNACE: *Stories of Chinese Christians in Revolution Years*, by G. G. BARNES, 1/-

THE YELLOW FRIENDLY BOOK, by MARY ENTWISTLE. 1/-

A story of China beautifully illustrated with the setting of a Christian farmer's home.

WEE WONG: by ELSIE H. SPRIGGS, with illustrations by MABEL R. PEACOCK. 1/-

One of the Playmate Books, a new series for the very little ones, giving the adventures of a small Chinese boy and his English playmate.

G. M.

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The Present Situation

THIRD GENERAL WORKERS CONFERENCE OF THE CHURCH OF CHRIST IN CHINA

The Third General Workers Conference of the General Assembly was held at Ningpo, Nov. 4-11, 1932. The first one was held two years ago at Hangchow and the second one was held last year at Soochow. Each one of these conferences has marked a step forward in uniting in the bonds of fellowship the workers of the Church of Christ in China.

There were 93 delegates present in addition to a number of visitors. All the synods but two were represented. One was the North-Fukien Synod, whose delegates were unable to leave on account of communistic uprisings in that field, and the other was Honan Synod, whose delegates on account of disturbed conditions were unable to travel.

Delegates from the latest addition to the Church of Christ in China, i.e., the Szechuen Synod, were present in the person of Rev. Gerald S. Bell, the Secretary of the United Church of Canada, Szechuen Mission, and Mr. Djen Tze-liang, the Moderator of the Szechuen Synod. Fraternal delegates from Shansi and Shensi were also present: Mr. Thomas E. Lower and Mr. Chang Gin-heng from Taiyuanfu, together with Mr. James Watson from Sianfu and Mr. Wang Yung-pei from San Yuan, Shensi. We hope that in the near future new synods will be formed in these places respectively and that we shall welcome them into our fold. Fraternal delegates from the Methodists of Tai-an, Shantung, and from the Baptists, United Methodists and the Chung Hwa Sheng Kung Huei in Ningpo were also present and took part in the deliberations.

Invited Speakers. Dr. E. Stanley Jones led the Conference each morning for several hours in considering the goal of evangelism and the message for the Church in China for this day and age. It was a wonderful privilege and inspiration to all the delegates from all over China as well as the local group from Ningpo to have Dr. Jones lead us in discussing the deeper and the more vital things concerning the message of the church. At the end of the service Dr. Jones was presented with a scroll with the inscription "是道之舟" which freely translated reads "you are the boat that carries the word to us"—a fitting expression for what Dr. Jones brought to us in this Conference.

Dr. Hsu Pao-chien, Dean of Yenching School of Theology, gave three most helpful and inspiring addresses. He led us in the consideration of the present day thought movements and appealed to the churches to forget their differences and unite in meeting the forces antagonistic to religion in general and to the Christian Church in particular.

We were most fortunate in having with us Dr. D. Willard Lyon who is on a special mission to China with reference to the promotion of Christian literature. His long experience in China make him a wise councillor and his deep interest in all the things that concern the Christian Movement made him a most welcome guest. He led the Conference in several discussions on the subject of Christian literature. We sincerely hope that plans may be worked out for securing more and better literature for the Christian Movement in China.

The Conference was divided into five different groups for the discussion of some of the more important and vital issues confronting the Church in China today. A Report of the findings of these Committees is being prepared. This will be sent on request.

A great many things were crowded into the few days that we had together at Ningpo. The feeling of fellowship was wonderful. We all felt that we were one in facing the tremendous problems that meet us as a Christian body in China to-day. We all felt that the former denominational differences were forgotten. One of the functions of the Church of Christ in China is the bringing together of the groups of Christians with the forward look to find the best way for the church to meet the issues of the day in the spirit of our Master. The meetings of the General Workers Conference is a great factor in uniting us through the exchange of experience and the sharing of new ideas.

Meeting of the General Council. The General Council held several meetings during the noon and evening hours of the General Workers Conference and then, following the close of the Conference, had one full day's meeting in Shanghai. Representatives from all but two of the synods were present.

THE STANLEY JONES' MEETINGS IN NINGPO

There was an eager note of earnest anticipation among the Christians in and about the old city of Ningpo from the time it became known that Ningpo was to be one of the cities favored with meetings led by Dr. Stanley Jones. Interest grew until it became a problem to arrange for those who wished to attend the meetings. The interest and anticipation found rich fulfilment in the messages of Dr. Jones. From all quarters one hears expressions of gratitude and new consecration from those who attended the meetings.

It was significant that the first group to extend an invitation to Dr. Jones to come to Ningpo, when it was known that he would visit China, was a group of student leaders. For five nights, with increasing interest each night, predominately student audiences of eight or nine hundred filled every available space in old Fu Zin Church, although built in 1851 still the largest place available. The openness and undogmatic approach of Dr. Jones quickly won the students and as he brought his reasoned arguments to a climax with his own personal testimony there came a response that brought new life to many and a renewed consecration to countless others. Nearly a hundred signed cards expressing their determination to begin following Christ and many more signed expressing the renewal of their consecration to the Master. The most of these are from the schools and it is significant that the major response was from the boys. In one boys' middle school forty percent of the students signed cards making up almost one third of all cards signed. From these students one gets some idea of the lasting contribution the visit of Dr. Jones has made in Ningpo. Many were impressed with his emphasis on the need for character in the world today and have been led to feel that this need can only be adequately supplied through Jesus Christ. Some who were formerly prejudiced

in their attitude toward Christianity and Christian schools and churches now express themselves as seeing the value in these and feel that they are making a real contribution to China and desire to know more about Christ and His Way.

On three afternoons Dr. Jones spoke to audiences of several hundred, the majority of whom were Christians from the city churches and workers from churches over this section. To these Dr. Jones brought messages of especial helpfulness and inspiration for meeting problems and living victorious lives. Old truths were made to glow with new power in the freshness of approach and personal experience revealed by the speaker. From many persons one hears expressions of the new insight into Jesus and his ministry that has come through those meetings. In the reality of Dr. Jones' life and addresses many have been brought closer to Jesus Christ and felt anew His power in life today. The contagion of the Christian faith finds wonderful expression in the personality of Dr. Jones with his consuming desire to manifest Jesus Christ.

One round table conference was held at the Y.M.C.A. with about thirty Christian and non-Christian leaders. With surprising ease Dr. Jones led to a sharing of the meaning of religion to those present and then brought the meeting to a close without argument but with his own personal statement. One could not but feel that the basis was laid for a new understanding between Christian and non-Christian. Barriers thrown up at the usual approach of a discussion of Christianity which usually end in endless argument were discarded in the common sharing of religious experience.

A meeting with the Christian teachers of the city brought an inspiring challenge to personal work and with new insight into the parable of the sower and vivid illustration Dr. Jones sent this group out to carry on the work he had begun. As one sees the way in which student leaders are seeking to conserve the contributions of the meetings it is made evident that great lasting benefit will come from Dr. Jones' visit to Ningpo.

A large number of pastors and Christian workers came to Ningpo from the surrounding country and nearby cities to share in these meetings and are carrying the new vision and consecration to those less fortunate.

In the mornings Dr. Jones was with the Church of Christ in China in their conference. The delegates to this conference also made a contribution to the work in Ningpo during their short visit. Many of them brought inspiration and reports from other parts of China to the churches of the city and to the schools. Dr. H. H. Tsui of the National Christian Council was with Dr. Jones and contributed much to the successful carrying through of the meetings.

A special tribute must be paid to Rev. Y. C. Ching of the Old North Gate Baptist Church in Shanghai who interpreted for Dr. Jones in the local meetings. Mr. Ching carried into Chinese not only the word and thought of Dr. Jones but also the vigor and spirit of each message in such a way that a difficult task was handled with great effectiveness and ease.

P. J. McLEAN, JR.

CHRISTIAN LITERATURE SOCIETY FOR CHINA

The Public Meeting in connection with the Christian Literature Society for China was held in the Timothy Richard Library of the Christian Literature Society Building on Tuesday, November 29th. Mr. J. R. Jones, Secretary of the Shanghai Municipal Council, presided and gave an interesting address. In reviewing the work of the year he said, that as a Welshman he spoke with pride and appreciation of the revered names of his fellow-countrymen who had done so much for the Society and for China. But he also paid a tribute to the work done by all the workers identified with the Society. They had worked in a statesmanlike manner, and the quality of their work had been of a high standard. Conditions had changed but those conducting the Society's operations were adapting themselves to these new conditions.

Rev. C. W. Allan, on giving a review of the past year's work, said that it had been carried on under difficulties. There had been the removal to the new building, the outbreak of war, the housing of many refugees, the printing had been delayed owing to the destruction of presses, and some of the books had been burnt. It was hoped to have published the first volume of the Dictionary of Christ and the Gospels, but the type had been destroyed and the work had to be done all again. In spite of the hindrance, however, the Society was able by the beginning of summer to do its ordinary work.

During the last year the Society had published 53 new books and had issued 99 reprints making a total of 152. This was not such a good record as last year, but the fighting in Shanghai accounted for it. A new bookstore had been opened in the basement of the building where visitors could see the books before purchasing. The visit of Dr. Stanley Jones to China had resulted in the sale of many of the translations of his books. Recently the C.L.S. has identified itself with the Five Year Movement and has specially produced books for the illiterate and rural people who know the 1000 characters. The output of larger books had been limited, but the C.L.S. hopes to reach the golden mean and serve both the uneducated and the literate.

During the year 158 Chinese and 263 Foreign members had been added to the roll thus showing that people appreciated the books published. The total membership is over 1400. Membership is received by an annual subscription of \$5.00 and the C.L.S. hopes that more members will be added.

General Chang Chih-chiang gave an interesting and earnest speech in which he pleaded for a larger production of pictures for the young and also more books for the educated classes. He gave his personal testimony to the value of the C. L. S. books and urged us to go forward in the work of providing good literature for his people.

Miss Mabel Nowlin, Religious Education Secretary of the China Christian Education Association, also spoke explaining how the Society's effort in the direction of supplying the necessary books and literature was not only assisting the mass education movement very considerably but was also catering for the tremendous reading public which was growing up now as a result of the mass education.

Dr. Timothy Lew of Yenching University at Peking also spoke commending the recent journal dedicated to Dr. Donald MacGillivray, of distinguished memory in the movement.

CHRISTIAN ENDEAVOUR IN CHINA

The first Christian Endeavour Society in China was started by the late Rev. George H. Hubbard of the American Board of Commissioners for Foreign Missions in Foochow on February 2nd, 1885, forty-seven years ago, and the China Christian Endeavour Union was formed in 1893 in Shanghai. During 1925-28 it had a serious set-back, but last year it was able to report 866 societies and a total membership of 37,818. Thirty-one denominations are represented in this membership, which covers twenty-three provinces, including Manchuria.

Dr. P. F. Price is president and Mr. A. T. Y. Chow is the General-Secretary of the China Christian Endeavour Union. A quarterly magazine is published which helps in unifying the work and leads Church leaders in carrying on the separate societies. A Topic Comment Book is also prepared each year which helps the members in their daily Bible study and in preparing to speak at weekly meetings. This Union has been very helpful in promoting revival gatherings and in unifying Churches.

In this connection we will quote from a worker in Wenchow referring to the Annual Meetings of the United Methodist Mission during which all the Churches of the district, more than 200 in number, gave reports of their Church

work during the past year. Miss D. M. Doidge writes: "Among the reasons given for this progress the most frequently repeated was the fact that a Christian Endeavour Society had been formed or reorganized in that particular place. As a result greater zeal and interest has been displayed in church work, greater courage has been shown among the members in the actual meeting and more young men and women are willing to give their witness for Christ; and even preachers have been more diligent in fulfilling their duties because of inspiration gained by reading the Christian Endeavour topics and by mutual help of the members. Finally, it was pointed out that the formation of Christian Endeavour Societies has been and must continue to be an excellent method of promoting the Five Year Movement; for it provides a method of home-worship which will bring Christ into the home, and also a method of overcoming the evil of illiteracy in our churches, and especially a method of giving the young people responsibility in the Church."

Prayers are solicited on behalf of the workers in the China Christian Endeavour Union, the preparation of the next topic Comment Book and the providing of necessary funds for carrying on the work.

SOVIET RUSSIA: AN INTERPRETATION

Dr. J. J. Heeren lectured on the above subject at the Tsinan Literary Society. With a unique background of historical study and research, the report of Dr. Heeren's recent visit to the U. S. S. R. is valuable. The following paragraphs are reprinted from the Cheeloo Bulletin:

"The impression produced during this visit to Russia was that this deliberate and conscious attempt of the Soviet to build the communistic society envisaged by Karl Marx has resulted in an equality of poverty. Even the judges in the courts are dressed as workers. Nowhere did one see a silk hat, a real evening dress suit or even a tuxedo. The shops everywhere had a drab and proletarian air.

"The system of planned economy has produced industrial plants larger than any others in the world. It has also produced a bureaucracy which forces every institution and every individual to take an assigned place in the plan, and has thus destroyed individual liberty.

"In the country, outside of the huge state farms, most of the peasants have been forced into "collectives" which are of three types, ranging from a partnership in tools to complete communization of all property, where each family has only one room, the influence of the parents over their children is reduced to a minimum, and the family washing and sewing are done at the communal wash-house and tailor shop.

"Marriage and divorce are equally simple and children born in and out of wedlock have equal rights. In Moscow 50% of the young couples secure divorces. Members of the seminar saw the divorce proceedings in one case completed in twelve minutes.

"Emphasis is given to group education and there is a united assault against religion led by the "Union of Militant Atheists." In spite of poverty the social services, especially for industrial workers, are more than in most capitalist countries.

"In evaluating the facts accumulated the lecturer said that the greatest dangers of failure in this experiment were the financial strain upon the economy of the nation, the use of force in communizing the peasants, the ration system with its scarcity of food, and the lack of personal liberty. In closing the lecturer said that, after seeing Soviet Russia, he felt like shouting with Patrick Henry "Give me liberty or give me death," but that if he were given a year's travelling expenses with the right to choose the country he would without a moment's hesitation choose Soviet Russia, the land of the great Bolshevik experiment."

TWO HUNDRED THOUSAND GOSPELS AMONG THE CHINESE OF NORTH MANCHURIA*

A fine piece of work toward giving the gospel of our Lord to the millions of Chinese in North Manchuria was carried out by the National Bible Society of Scotland when several years ago two hundred thousand Gospel portions and Acts were provided for the many thousands of Chinese who at that time were flocking to Manchuria from Shantung, Honan and other parts of China inside the Great Wall.

Chinese Immigrants into Manchuria

For many years Manchuria has been looked upon by the Chinese as China's Promised Land. It has served as the one land to which the overflow of population in North China has moved. Due to civil war and banditry there, and more peaceful conditions in Manchuria until the Sino-Soviet conflict, Chinese flocked here annually in great numbers, from three to five hundred thousand coming annually to join nearly thirty million who had already settled here.

It was during the years of great influx of these sturdy farmers and merchants that the National Bible Society responded to our request for 200,000 portions of scripture to give to these people to carry with them to cities, towns and villages, and into the remotest regions of this vast territory. As Harbin is the distributing point for the two larger of the three provinces which make up Manchuria, these gospels and Acts were distributed daily at the Harbin Railway Station to thousands as they passed through. With each gospel was also furnished a few good gospel tracts, these provided by the tract societies of China.

Thus the Word of God and explanation of the same was taken into hundreds of villages and into thousands of homes over a new, growing country rapidly being filled with pioneers who had left their old homes, heathen temples, ancestral worship and superstition, God having led them out into a new land where He might teach them His truth. It was good to see these people in the Railway Station, in the immigration camps, and on the trains reading these gospels and tracts, but better still it has been to realize that thousands of these gospels were going into homes and shops of so many, there to be read by all who might care to know God and the power of His salvation. It has been a joy, too, to hear of many having been blest with salvation as a result of this work.

Among Chinese Soldiers

When the conflict came between Soviet Russia and China, however, Chinese not yet permanently settled then began to return to their homes in Shantung and elsewhere. To these were furnished some of the gospels, that they might read them during the long journey by train and steamer southward. The great migration into Manchuria ceased at that time on account of war between Russia and China, but some two hundred thousand Chinese soldiers took their position along the Chinese Eastern Railway to check the Russian invasion.

There still remained on hand about fifty thousand of these gospel portions. The National Bible Society China Agency gave permission for us to use a quantity of these among the Chinese soldiers. We distributed ten thousand among those who could read, these scriptures being put into the hands of Chinese soldiers all the way from Proganichnaya on the east to the Manchuria border at Manchuli on the west. Soldiers quartered down the Sungari River were also given gospels. Many of these men later lost their lives. Let us hope that not a few of them were saved as a result of having read the Word. In many cases we had opportunity to preach to the soldiers when the scriptures and tracts were being distributed.

*In response to appeals in the Scottish newspapers, sufficient funds were immediately forthcoming to meet the cost of supplying the 200,000 portions.—Ed.

Sale of scriptures by colporteurs was not hindered, for during the years that most of the gospels were distributed more scriptures were sold in this region than ever before or since. In each gospel given away is a reminder that other portions and Bibles should be purchased from the colporteurs or gospel halls.

Wounded Soldiers Receive Gospels

When the Japanese invasion into Manchuria began more than a year ago we still had on hand some of these gospels for another emergency. Only a few could be distributed among the soldiers for they were in action much of the time, or were having to shift from place to place on account of air raids. But during the fighting at the Nonni River and around Tsitsihar (Heilungkiang City) between the Japanese and Chinese armies under the direction of General Ma Chan-shan many Chinese were wounded. Some of these were spared and managed to get into Tsitsihar, where they were cared for in the municipal hospital, then in charge of a Christian doctor, a graduate of the Shantung Christian University. On a trip to the hospital to carry funds from the Chinese Christians of Harbin for relief of these wounded soldiers after Ma Chan-shan had been driven northward by the Japanese, we were able to distribute some of the above-mentioned gospels and Acts among the several hundred wounded in the hospital at Tsitsihar.

Later during the siege of Harbin and fighting in and around the city a great many Chinese soldiers were wounded. The Chinese Christians of Harbin had previously organized for this emergency and were in position to assist in bringing into the hospitals here hundreds of wounded soldiers and civilians. Permission was also given to do Christian work among these along with the nursing and other care given by the Chinese Christians and missionaries of Harbin. An important part of the Christian work done was providing gospel portions also for these wounded. The gospel was preached to the wounded daily. Bible classes were conducted and other forms of work carried on, but doubtless the most permanent was placing in the hands of every man who could read an annotated copy of the gospel of our Lord clearly printed and bound in attractive form. Many of the wounded indicated their acceptance of Christ as Lord.

Scriptures for Flood Sufferers

By the time these soldiers had recovered and gone back into the army or into civil life then floods came upon this part of Manchuria. As the Sungari River extended its banks over hundreds of square miles thousands of Chinese flocked into Harbin for food, shelter and clothing. These were housed under small mat sheds constructed by themselves, and in large mat and board sheds erected by civil and military authorities and by the Railway and relief organizations. Others were accommodated in temples and in warehouses.

The presence of these twenty or thirty thousand refugees presented an unusual opportunity for evangelism. The Chinese Christians and missionaries working among the Chinese here organized an aggressive evangelistic campaign among the refugees, many of whom had previously come also on account of war, banditry and other impossible conditions throughout North Manchuria where the invasion had so badly demoralized government. In our work among these refugees the gospel portions provided originally for the immigrants from Shantung again came into use as a great blessing among these unfortunate people. They had lost their homes, their grain and all and were not in a position to purchase scriptures, so again it became our privilege to furnish them from the large store previously provided by the National Bible Society.

At this time as we write the refugees have now all been housed in the large wooden barracks here in Harbin provided by the Chinese Eastern Railway. Some five or six thousand of them must remain here over the winter. Gospels are being furnished to all of these who can read and regular Christian work is being done among them. The last two thousand of the two hundred thousand are being used for work among these people.

Thus we see how God has used over several years these 200,000 gospel portions: among thousands immigrating into Manchuria, then for those fleeing south at the beginning of the Sino-Russian Conflict, also among the Chinese soldiers massed in North Manchuria to resist the Russian invasion, and among wounded soldiers following the Japanese invasion, more recently among the flood refugees, and now as a blessing to those who must remain in Harbin on account of the floods, war, banditry and disorganized condition of the country.

CHAS. A. LEONARD, SR.,

Foreign Mission Board of the Southern
Baptist Convention.

Harbin, Manchuria, Dec. 1, 1932.

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Work and Workers

Biblewomen's Institute, Hankow:—From October 18th through the 21st (the four days following the Annual Meeting of the Women's Missionary Service League) the Biblewomen and outstation delegates met together for an Institute. Last year, due to the conditions following the flood, the Institute was omitted, so it was the first time for two years that so large a group had come together for inspiration and study. There was an attendance of twenty-one for the daily classes.

Institute of Religious Education, Wuchang:—Those who attended the sectional meetings can bear witness that the leaders took great pains in preparing for the Institute. The addresses were very instructive and practical. The speakers spoke from their own experience. They presented the subject in all its phases. Each leader was assigned a topic for each day. Well-thought-out questions were prepared and answers were to some extent provided. Special emphasis was laid on the practical side in order that when the delegates went back to their homes they might be able to put into execution some of the types of work in which they had received training.

The exhibits of the Children's Section, specially prepared by Miss Gregg, and of the Home section, by Mrs. Brown, as presented during the Institute, contained full specimens of Sunday School and Home apparatus, literature, methods of teaching, and charts illustrating the work. The

value of such an exhibit is educational and helpful.—*District of Hankow Newsletter.*

Times of Blessing in Shantung:—In a letter from Shunteh, we hear of meetings participated in by members of the Bethel Board, the China Inland Mission, and local workers. After a season of experiences of "Showers of blessing," the letter says: "That week we were all busy organizing preaching bands. Each band chose a name and made a flag to carry with them. On Sunday night, we held a wonderful consecration service in the church. The members of each band sat together, holding their flag. As each Band was called upon, they came up to the platform, while we all sang. Then they knelt and consecrated themselves to the Lord for service, while one of our ministers prayed for them. After rising, they recited a verse of Scripture and sang and returned singing to their seats. It was a wonderful sight, a room full of souls eager to witness for Christ. Some had scarcely been able to await the time when they would be free from their work, to go out and preach. Many who never had the courage to speak or pray aloud before, now are so filled with the wonder of God's mercy, that they have no fear. If we are faithful, how many souls may these 25 Bands win for our Lord Jesus Christ! We estimate that on Sunday, at least 1,000 souls heard of Christ through our Bands and those of the China Inland Mission."

Kingdom of God Movement, Japan:—At the third annual Conference on November 8th, of the Kingdom of God Movement at which in addition to the Central Committee of the Movement, sixty-four representatives of the district committees were present from all parts of the Empire, including Saghalien and Formosa, Secretary Ebisawa, of the N.C.C., presented a detailed report of the work of the Movement. In this it was noted that 91 district committees had been organized with 886 churches participating; special meetings had been held in 927 different places. Over 27,000 people attended special training conferences for laymen in various parts of the country. It was voted to continue the movement for two more years, during which time the major emphasis will be on rural, educational and literary evangelism.

A Salvation Army Hospital for China:—The Salvation Army's first hospital in China was opened by the Commissioner on October 10th, at Ting Hsien, Hopei. In addition to the visiting Officers from Peiping, local officials and gentry of the district were also present at the opening. Most prominent among these being the District Magistrate, the Chief of Police and the President of the Chamber of Commerce.

Dr. Swain, the Medical Officer-in-Charge, expressed his pleasure at the realization of his desires in the opening of the Institution. He heartily thanked the District Magistrate and visitors for their presence.

The District Magistrate in his speech said, "The object of the Salvation Army is to 'save the world.' To this end this hospital has been built and is now being opened. While The Salvation Army is primarily concerned with the saving of the souls of men it does not overlook their bodies, firmly believing that much soul-saving work can be done in ministering to the physical needs of the community. I am therefore pleased to be present this afternoon on this auspicious occasion and have much pleasure in wishing every success to The Salvation Army in this important work for the district."—*The Crusader*.

"Christian Endeavour Rally Chenghsien, Chekiang:—

From November 23rd to 27th the Chenghsien church held a C. E. Rally in the city, to which Mr. Chow, the C. E. General Secretary, was invited to conduct the meetings. The Sinchang Christian Endeavourers were also invited to be present, and altogether about 150 came in for the meetings. After two days of preparatory prayer, the meetings commenced on Wednesday evening, when we had the pleasure of welcoming Mr. Chow into our midst. He spoke each morning and afternoon to the Christians, while the evenings were devoted to evangelistic work, and many outsiders came to hear him preach the message of salvation. In the first few addresses Mr. Chow dealt with the doctrine of "regeneration," emphasising the necessity of the "new birth," how it is produced, and its manifestation in the Christian life. A great many received blessing from those addresses, and afterwards testified that they had never before heard the doctrine of regeneration so clearly and fully expounded. At the close of this series of addresses, quite a number stood up, expressing their desire to enter into this new life.

Saturday was set apart as a Christian Endeavour Day. Mr. Chow told of the Christian Endeavour movement from its very early commencement, and then gave some talks on "C.E. methods, also showing how C.E. meetings should be conducted."

On Sunday, the closing day, Mr. Chow preached morning and afternoon, stressing the need of a fuller consecration of the life to God, and daily feeding upon His Word. He also pointed out that the soul, as well as the body, to maintain a healthy constitution, must have activity; and urged each Christian to endeavour, by the help of God, to lead at least one soul to the Lord within a year. To this appeal about one hundred responded.

A prominent feature of the meetings was the singing of new choruses, several being set to Chinese tunes, which the people learned readily, and heartily. Throughout the meetings there was no unhealthy

excitement, but the Spirit of God was working in our midst, and many have since told of blessing received during those few days. We trust and pray that the good work which has been begun in many hearts may continue, and bring forth much fruit to the glory of God.

W. A. ANDERSON.

Summer School, Tsinan:—In 1932 the Summer School, or Institute, which had been planned many years when war or interruption of communications left it only on paper, really materialized, and was a great success. It was a cooperative enterprise of the School of Theology and of the Department of Education of the University. In this way there was saving of expense and greater freedom in choosing electives, as all were able to take courses in each department if they so desired. There were 150 students enrolled, of whom 48 were women, 84 in the theological department, and 66 in the educational department. Classes were held chiefly in the morning, starting at a very early hour, so most of the afternoon time was free for rest and exercise. In addition to the classroom work excursions were made to factories and other points of interest in the city, and lectures were given by the Heads of the Education Bureau, the Construction Bureau, and others, with much attention to rural work being done in the province, including our Lungshan center. Chapel services were held each morning and also Sunday evenings, and the session closed with a Communion Service.

This school only continued for two weeks, so the atmosphere was that of an institute rather than a school, with the result that some of the students did not take their daily assignments in earnest, especially those who in their commendable greed, entered for more courses than the law allowed. If work had been scheduled for a month nearly all would have dropped at once, into the spirit of a school routine, for they were eager and interested. This year there was no outside help, except for lectures and Dr. H. H. Tsui's very helpful leading of chapel for a week,—and some members of the School of Theology faculty were

engaged elsewhere.—so two weeks was all that could be carried.—*Cheeloo Bulletin.*

Aeroplane Cuts Distances to Pieces in China:—Tsinchow, (Kansu Province).—A journey from Lanchow to Sianfu to complete which formerly took missionaries seven days by mule, can now be accomplished in one hour and a half by aeroplane. A short time ago, His Excellency, the Most Rev. Salvatore Walleser, Vicar Apostolic of Tsinchow, Kansu Province, set out from Tsinchow to go to a Bishops' Conference at Lanchow. He and his companion were making the journey by mule and had only covered nine of the 185 miles when an aeroplane of the German-Chinese "Eurasia" Company passed overhead flying from Lanchow to Sianfu. The aeroplane had left Lanchow at the same time that they left Tsinchow.—(*Fides*)

Women's Work in Ling Tong, Swatow:—Our work includes five districts, Swatow, Chaochowfu, Kityang, Chaoyang and Ungkung; and besides these, part of the Weichow section, half way between Swatow and Hongkong. We are trying to visit every church and every Christian home in all this section, with its four thousand or more Christian members.

We visit a church and its members, then hold a half day's meetings for the women, stressing the points of the Five Year Program, and planning with them how to press on in the work. This means much traveling, by boat, by train, by bus, by chair;—out to sea, across plains, over mountains. But though this is an important part of our work, especially that we may be in close touch with all members of the church,—still more important is the holding of training classes, one or two in each district.

Last spring my co-worker and I held seven of such classes. We especially wanted women who were already workers in the church, whether volunteer or paid workers, especially the former, to attend these classes.

There was keen interest every where. There were always two or three grades of students, those who have been in Christian work for

some time; those who have education, but no training for Christian work; and almost always there were some who were beginners, who also wished to learn.

In twenty six of our churches, women's missionary societies have sprung up, all but two or three of them in the last two or three years. Just yesterday when we visited a church far inland, and as I talked with the women about ways in which they might go forward, by family worship, prayer meetings, preaching bands, etc., and mentioned that at first if they would start a women's prayer meeting, later they might start a missionary society, they cried, "Oh, no!—we want to start that now, too!" And they insisted that they were quite ready and wished to do it, so they became the twenty sixth women's missionary society in our Ling Tong Section.

All these societies are banded together into a Union Women's Missionary Society which has a meeting once a year, each society sending delegates; and three of the five districts also have local union societies which meet one, two, or three times a year, sending delegates and giving reports of their work. Six evangelistic workers have been engaged by these societies this last year, and now they are paying part of the salary of my co-worker, and they are seeking for more workers in which to invest their giving. Last year they raised \$1020. Monthly meetings are held, at which programs are given using the quarterlies prepared by Miss Lila Watson of the China Baptist Publication Society; missionary and other books are read; much visiting is done, and altogether the women are rising to new strength and leadership.

E. G. TRAVER.

Notes on Contributors

REV. WILLARD L. BEARD, D. D., arrived in China 1894 in connection with the A. B. C. F. M. Shortly after his arrival on the field he was given charge of the evangelistic and educational work in two districts in the Foochow field, and the Theological training for preachers for the mission. In 1904 his mission released Dr. Beard for Y.M.C.A. work in Foochow. From 1910 to 1912 Dr. Beard acted as District Secretary for the Board in New York City, but after three years he returned to the field as President of Foochow College, which position he held until the work was turned over to the Chinese principal in 1927.

REV. E. C. LOBENSTINE came to China in 1898 in connection with the American Presbyterian Mission, North. Along with several colleagues he opened the work of the Mission in North Anhwei and was engaged in evangelistic work in Hwaiyuen until 1911. The years 1910-1912 were given to Famine Relief Work. Since the organization of the China Continuation Committee in 1913 he was secretary to that Committee and later of the National Christian Council of China.

REV. FRANK W. PRICE, M.A., B.D., was born in China. He arrived as a missionary in 1923 in connection with the Southern Presbyterian Mission. He has laboured in the Nanking Theological Seminary, except two years at Hangchow Christian College and one year with the C.C.E.A. He is professor of Religious Education, Director of Rural Training and Field work in connection with the Nanking Seminary. He is chairman of All-China Religious Education Fellowship and chairman of the Rural Youth and Adult section of the N.C.C.R.E., etc.

REV. RONALD D. REES, M.A., came to China in 1922 in connection with the Wesleyan Methodist Missionary Society for work in Lingnam University, Canton. In 1930 he was called to work in the N.C.C. with special reference to Religious education.

REV. STEN BUGGE, M.A., B.D., is a member of the Norwegian Missionary Society, located in Taohualuen, Yiyang, Hunan. He arrived in China in 1910.

MISS EMMA HORNING, M.A., is a member of the Church of the Brethren Mission located in Ping Ting Chou, Shansi. She arrived in China in 1908.



A SONGPAN STREET SCENE, NORTH-WESTERN SZECHWAN.



THE MAIN STREET OF SONGPAN, NORTH-WESTERN SZECHWAN.

—Photos by Rev. T. Torrance.